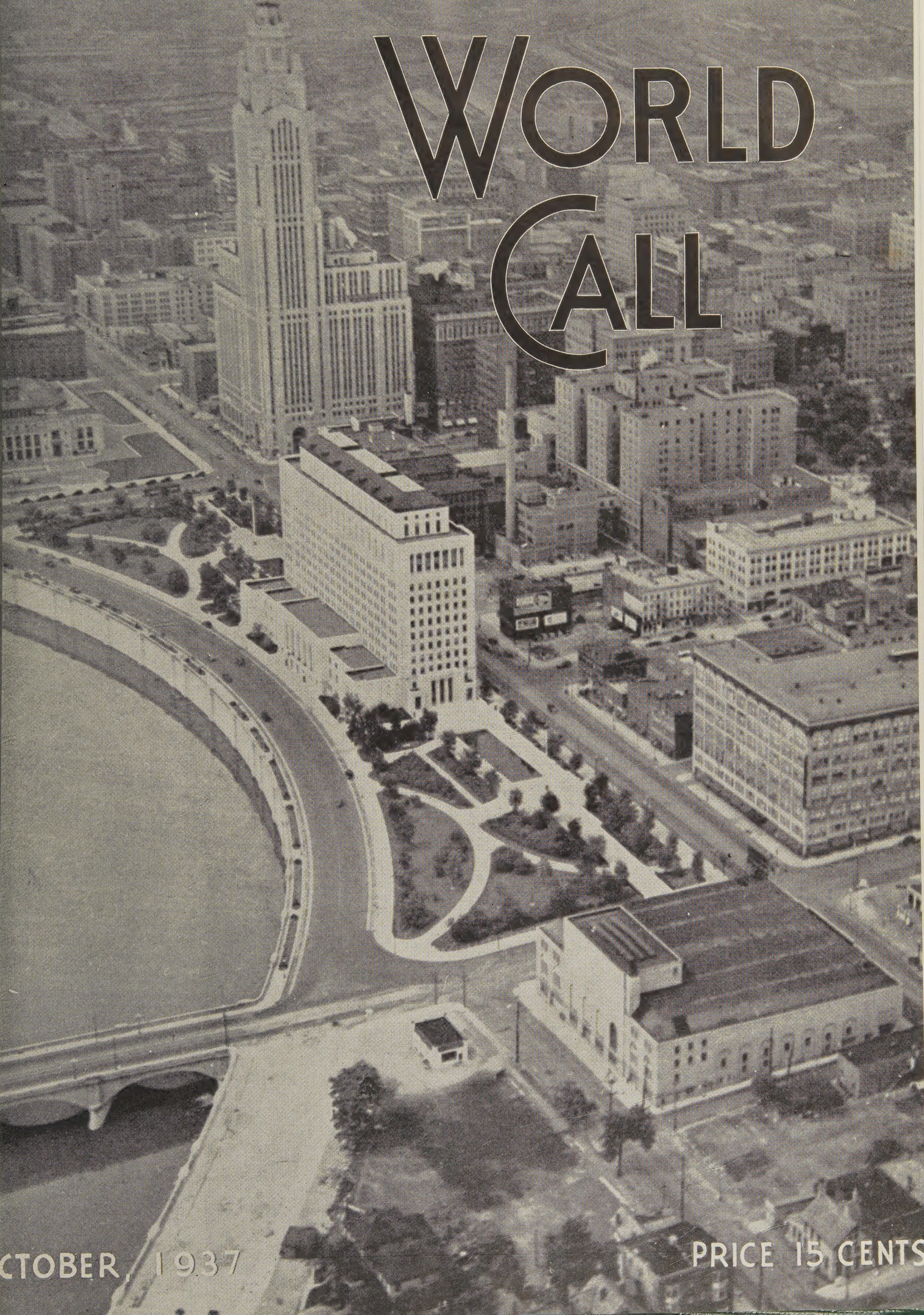
WORLD CALL



CTOBER, 1937

PRICE 15 CENTS

World Call

VOLUME XIX OCTOBER, 1937 No. 9

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Circulation Corner

Needs World Call in Teaching

Please change my address to Appleton, Washington, until further notice. I just can't do without WORLD CALL. I use it in my high school teaching.

J. H. BLUNT.

La Grande, Oregon.

I thought Mrs. Sayre's discussion of rural church problems in the September issue so fine I wished it might be reprinted in leaflet form. Her points were well thought out and thorough and the "way out" was encouraging to those who have these problems on their hearts for solution.

MRS. LUCY V. OVERBY.

Paducah, Ky.

J. Barbee Robertson of Mexico, Missouri, who has been conducting a party through Palestine this summer, writes from the Dead Sea on July 15:

"The Dead Sea is the lowest down and deadest spot in the world. What a contrast to WORLD CALL the livest and best church magazine in the world."

You are producing a fine magazine and I wish you God speed in your labors.

CHARLES O. WILLIAMS.

Indiana State Teachers' Association, Indianapolis, Indiana.

Honor Roll Correction

We regret we are obliged to report that a mistake was made on the WORLD CALL Honor Roll published in the September issue of the magazine in the number of subscriptions credited to the Linden Avenue Christian Church in Memphis, Tennessee. The number given was 78, whereas it should have been 89, which would have given them fifth place in Group D, churches having 700 to 1,100 members.

Wills or Annuities

In case you have not heard of it, I am writing to say that California has a recent law making it impossible for any religious organization to collect more than one-third of any property left by *will*. We found this out from one of our elders and an attorney in talking over *estates* and *wills*.

By all means publish this so our readers of the WORLD CALL will use some other means like annuity for giving their money to Christian work.

Some other states may have the same law.

DR. ELMER T. DAVIS.

Modesto, California.

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

Published monthly except August by the United Christian Missionary Society, College Association, Board of Church Extension, Association for the Promotion of Christian Unity and National Benevolent Association through the World Call Publication Committee. Members: H. B. Holloway, chairman, John H. Booth, Genevieve Brown, J. Eric Carlson, Dale Ellis, P. A. Wood, Virgil A. Sly, C. M. Yocum, H. C. Armstrong, H. G. Harmon. Space used by the Pension Fund is on a contractual basis.

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Since 1898 about 500 persons have made annuity gifts to the Board of Church Extension totaling $1,030,830.00. Loans from these funds totaling $3,600,000.00 have helped to build or save for our Brotherhood, 560 of its largest and finest churches, valued at about $11,800,000.00. The donors of these gifts have received annuity payments totaling nearly $900,000.00; in addition they have received joy in watching their capital investments extend Christ's Kingdom, and in knowing that after they have passed on their original gifts will go on forever in the work of Church Extension.

Wyatt Park Christian Church, St. Joseph, Mo.

The Threshold

Our Cover

On our cover this month is pictured the civic center of Columbus, Ohio, where the International Convention of the Disciples of Christ meets from October 26 to 31. The building in the foreground is the Columbus Auditorium where the convention sessions will be held. The tall building in the background with the graceful tower is the convention hotel, the Deshler-Wallick. Between the two is the modern state office building.

Oxford Series

With this issue WORLD CALL presents the first two of five articles dealing with the reports of the Oxford Conference on Church, Community and State. The three concluding articles will appear in November.

Dr. S. C. Kincheloe, whose Oxford article appears on page 25

Dr. F. W. Burnham, whose Oxford discussion is found on page 26

World Call Luncheon

Attendants at the Columbus convention are requested to get their WORLD CALL Luncheon tickets for Thursday, October 28, early, as no tickets will be sold after the seating capacity has been exhausted.

Special Series

For Members of the Board

Bert Wilson's article on page 14, "The Conference Table in the Local Church," is the first of a special series on "**The Effective Church and the Kingdom.**"

These articles, while of general interest, are intended especially for the members of church boards and have been planned with the thought that many such groups may wish to devote a part of each regular meeting to the discussion of questions raised by the articles. Dr. Wilson's article in the present issue might well claim the consideration of every church board in the brotherhood.

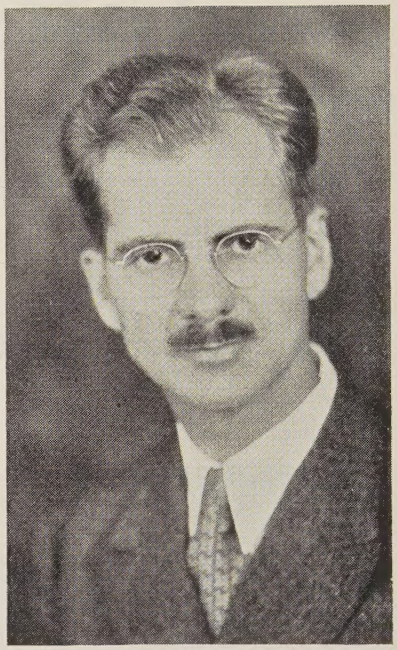
To stimulate the study and discussion of means of building an effective church, WORLD CALL *is being offered to church board members only at the special rate of six months for fifty cents,* such subscriptions to be sent in by the pastor or officer of the board.

Elsam Acting President

H. G. Elsam, pastor at Hoopeston, Ill., and vice-president of the Disciples' Peace Fellowship, has been asked to take over the responsibilities of publicizing the Fellowship meeting at the Columbus convention, relieving the president, Allen Huber, who is preparing return to the Philippines.

The Fellowship was organized two years ago with the idea of binding together in closer comradeship those Disciples who have determined to do all in their power to prevent the occurrence of another war.

This year an exceedingly vital and interesting program is planned for the Convention. It has been arranged that the whole matter of compulsory military training shall be discussed. This will not be a one-sided affair as, we understand, proponents of the policies of Ohio State University who caused University authorities to reject from membership certain students whose scruples prevented them from participating in military training, will be there at the meeting to set forth their position. Other matters pertaining to policies of the Fellowship will be discussed. All disciples with a conscience for peace are invited to attend the Disciples' Peace Fellowship meeting at Columbus.



Harold G. Elsam

Meet Your Friends

at the

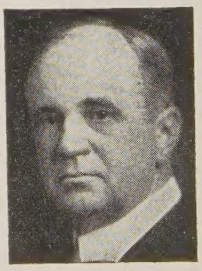
WORLD CALL BOOTH

The International Convention at Columbus, Ohio, October 26-31 will be the meeting place of thousands of Disciples.

Plan to attend this convention and plan to meet your friends at

The World Call Booth

Chicago's Fifty Years



Perry J. Rice

On October 11 and 12 Chicago Disciples will celebrate the fiftieth anniversary of the organization of the Chicago Disciples Union. In that period the Union has had an eventful history in aiding in the developing the churches of the city in cooperation with the American Christian Missionary Society, the Christian Women's Board of Missions, the Board of Church Extension and, later, the United Christian Missionary Society. Perry J. Rice is secretary of the Chicago Union.

WORLD CALL

George Walker Buckner, Jr., *Editor*

Evelyn Honeywell, *Assistant to the Editor* L. Madge Smith, *National World Call Secretary*

Contributing Editors: Stephen J. Corey Mrs. W. F. Rothenburger James A. Crain
C. E. Lemmon Edgar De Witt Jones

VOLUME XIX OCTOBER, 1937 NUMBER 9

Building the Church's Program

OF ALL the values of interdenominational cooperation one of the most apparent is that no sooner do the various communions come together in conference than they discover that the problems and unsolved needs of one are more or less common to the group. Broadly speaking, there is no such thing as a question of race, industry, labor, immigration, home or foreign missions which is essentially Methodist, Presbyterian, Baptist or Disciples.

The practical recognition of this fact of a common field has resulted in the cooperative planning of periods of emphasis and programs of study for the church year. Thus in the latter six months of the current year practically every Protestant church in America is engaged in an orderly consideration of the field and work of the rural church. As a result of this planning, helpful books on practically every phase of rural life have been published and the number of really excellent articles on the subject appearing in current periodicals is astonishing.

Making the Local Church Vital

IN A thoughtful article in the April issue of WORLD CALL Miss Dale Ellis suggested that every church should be engaged in home missions, not simply by supporting the work of a home missionary society, but by actually seeking to embody the ideal of the Christian mission in its own community program. Race relations and the field of industry afford opportunity for such a vital program. So, too, does the rural church. Several thousand Disciples missionary organizations are now engaged in the serious study of the rural church and rural life. It is to be hoped that this will not be a mere academic study, but one which will result in linking up the total life and resources of these churches with rural churches in their own field. These months should be a period in which rural churches will face their own problems intelligently and from unaccustomed angles. It should be also a period in which churches in urban centers identify themselves more practically with the rural church. Let scientific study and sympathetic helpfulness go hand in hand. Such a plan will vitalize the church's program.

Christian Unity and the Mission Field

DELEGATES to the World Conference on Faith and Order held in Edinburgh August 3-18 agree that one of the most effective addresses heard was that delivered by the Bishop of Dornakal, India, on the second day of the conference. Speaking before an assembly in which there was only a sprinkling of the younger (mission) churches, this native bishop of the Anglican church set forth the hopes of his group with an earnest eloquence which served to bring the question of church union before the conference with an urgency not to be denied. The call for unity coming from the mission field he held to be more insistent than ever before. In his closing remarks the bishop held his hearers with this quietly voiced appeal:

"God has used you to preach the gospel to us. We thank you and our children will call you blessed. But we wonder if you have contemplated what you are doing in perpetuating the differences of the past in fields which have no native interest in them. Will you not take us seriously when we say that this problem is one of life and death with us?"

When the bishop said that the call for Christian union coming from the mission field is greater than ever before, his words were representative not only of the India he knows so intimately, but of other fields as well. The mission field of today presents the greatest opportunities for union. The chief reason that more progress in this direction is not being made is that the younger churches are so largely dependent on the older churches for leadership and financial aid. Cooperation on the mission field has grown, Christian goodwill is general and federation is developing. But these fall far short both of the Christian ideal and of the earnest desires of the younger churches. Division at home and insistence upon reproducing churches after the pattern of those at home constitute the principal barriers to the achievement of union on the mission field.

The Bishop of Dornakal said at Edinburgh that he hopes "one day to see one church in India." In that hope we join and pray that to the older churches of Europe and America may be given the grace to hasten rather than defer the coming of that day.

Editorial Correspondence

Edinburgh, 1937

Dr. Henry Smith Leiper (left), American secretary of the (Oxford) Conference on Life and Work and Dr. Floyd Tomkins, American secretary of the (Edinburgh) Conference on Faith and Order. Both were at Edinburgh

World Conference on Faith and Order

IT IS doubtful if there has been a gathering in modern times with greater significance for the cause of Christian unity than the World Missionary Conference held in Edinburgh twenty-seven years ago. In that conference dealing with the problems of the mission fields the delegates found themselves constantly forced to face the fact that Christian progress was thwarted chiefly by the lamentable divisions of the church.

One of the leading spirits of the 1910 conference was Bishop Charles Brent and it was he who voiced most effectively the conviction that Christians must be dissatisfied with anything less than the acceptance of the common goal of the reunion of a divided church. Out of that conviction came the conference at Lausanne in 1927, a conference given exclusively to the discussion of questions of faith and order which the earlier Edinburgh assembly had excluded from its agenda. The second World Conference on Faith and Order held in Edinburgh, August 3-18 of this year, was planned by the continuation committee appointed at the close of the Lausanne gathering.

A World Conference

For more than two weeks 414 delegates appointed by 122 churches of 43 different countries discussed questions of doctrine and church practice with earnestness, tolerance and relative poise. In this group were twelve representatives of the Disciples of Christ. Two of these, Principal Wm. Robinson and Archie Watters, were appointed by our British churches. The American Disciple delegates and alternates (the distinction between the two being quite unimportant) were Edwin Errett, Herbert L. Willett, W. E. Garrison, Charles Clayton Morrison, J. G. Warren, W. E. Shelton, Hampton Adams, Kenneth Bowen, Edgar De Witt Jones and the writer of these notes. Joseph Todd was also present as a newspaper correspondent.

Warrens Hosts to Disciples

As at Oxford the Disciples met for fellowship and the discussion of questions arising out of the conference. This time the gathering was a delightful luncheon with Mr. and Mrs. J. G. Warren of Los Angeles as hosts. It so happened that the date chosen by the Warrens, August 7, was the birthday of three of those present, Mrs. C. C. Morrison, Mrs. Joseph Todd and Archie Watters, so the luncheon was something of a celebration. No one was in a hurry to get away and Mr. Warren, who acted as toastmaster as well as host, called on everyone present to speak. This, of course, gave each one the feeling that the party was pretty much his own affair and added vastly to his enjoyment of the occasion.

Five Disciples were named as members of the continuation committee to which is committed the task of making effective many of the actions of the conference. These are Principal Wm. Robinson, W. E. Garrison, Edwin Errett, Edgar DeWitt Jones and C. C. Morrison.

Edinburgh was the meeting place of theologians and the most frequently heard voices were those of some

Dr. A. E. Garvie, vice-president of the Edinburgh conference

of the scholarly representatives of Europe. Interested in the more "practical" side of religion, the Americans were more in their element in Oxford than at Edinburgh, though it would be a mistake to belittle the participation of American delegates in the latter conference. It was significant that British Disciples were vastly more interested in the Faith and Order Conference and, indeed, did not send delegates to Oxford.

Tremendous Difficulties Faced

Edinburgh faced tremendous difficulties from the beginning—differences in language, tradition, inherited theological outlook and philosophy of life. At one extreme ecclesiastically were the congregational groups, Congregationalists, Baptists and Disciples; at the other extreme were the Eastern Orthodox and the Anglicans; occupying a middle ground were the Presbyterian and Reformed groups. The last named, particularly representatives of the Church of Scotland, served as the fine balance which held the extremes together and made possible common findings of meaning and vitality. Among the most wholesome influences was that of the veteran Scot, Dr. A. E. Garvie, who, as a vice-president of the conference, made important contributions with his sound theological knowledge, his gift for holding to the heart of the gospel in every discussion and his warm human qualities. The Archbishop of York, the president of the conference, was a perfect presiding officer, never ruffled and ever patient in seeking common ground if such was to be found but always honest in sensing that in some instances there appeared to be no such ground.

Advance Over Lausanne

Delegates who ten years ago attended the Lausanne Conference agreed that Edinburgh showed great advance over that earlier meeting. The Archbishop of York said that at Lausanne there was complete personal friendliness but that the delegates were on the defensive, each group being primarily concerned to maintain its own tradition intact. At Edinburgh there was felt to be more cooperative thinking.

The proposed World Council of Churches is now one step nearer realization, for Edinburgh approved the plan as did Oxford a few weeks earlier. There were some objections but the vote was almost unanimous. The Bishop of Gloucester expressed the fear that such a council might create international friction by offering advice on politics. He and others were willing to create a council dealing with Faith and Order (Edinburgh's field) but not favorable to linking it up with Life and Work (Oxford's interest). There are always those who think of religion in terms of faith and order but fear to bring its force to bear upon the practical questions of life. So, too, there are those who conceive of it as life and work without attaching sufficient importance to the necessity of rooting all Christian action in a basic Christian faith. To my mind either expression of religion is in itself incomplete. I am convinced that a World Council embodying and combining the ideals of Oxford and Edinburgh is essentially sound in principle.

Dr. and Mrs. Edwin Errett outside St. Giles Cathedral, Edinburgh.

Several years will elapse before the World Council is a reality. A committee of fourteen representatives of the two conferences is already at work carrying out the preliminary plans. Approval of larger groups and of the various religious communions will follow more slowly but this great world organization of Christian churches is on the way.

Two Important Documents

Out of Edinburgh there come two documents. One is a somewhat extended statement of the position of the churches on the various teachings of the Christian faith. In some instances it reveals a remarkable unity; in others it reflects a sharp diversity of opinion. Differences are expressed frankly, honestly. It is highly important to have available such a statement.

The second document is *the affirmation* adopted in the closing days of the conference. *It is the unanimous expression of the conviction of the conference that there is a common Christian outlook that unites all churchmen. "We are one in our faith in the Lord Jesus Christ"* the affirmation declares. *It goes on to state that its unity is of heart and spirit and that its division in outward forms is due to a different understanding of the will of God.*

On this high plane the Edinburgh conference closed, affirming that Christian unity is real because based on a real faith in the one Lord.

British Conference at Glasgow

Editorial Correspondence

On the picnic at Loch Lomond at the close of the annual conference of the British Churches of Christ. Left, C. R. Stauffer of Atlanta, Georgia, fraternal delegate from the American Disciples. Right, J. W. Black, president-elect of the British conference.

THE annual conference of the British Churches of Christ was held in Glasgow the first week of August. On the evening of August 2 about a dozen of the American delegates to Oxford and Edinburgh joined by Dr. and Mrs. C. R. Stauffer, our fraternal delegates, were guests at a tea presided over by J. W. Black, who, by the way, was elected president of the conference for next year.

Plans for Toronto

The British Disciples are counting on crossing the Atlantic in rather considerable numbers for the World Convention to be held in Toronto in August, 1940. Jesse M. Bader, secretary of the World Convention, was present to give the attendance plans every encouragement. With his accustomed enthusiasm he had the delegates on the edge of their chairs as he told of the proposed convention picnic at Niagara Falls and of the side trip to Callendar to see the quintuplets!

American visitors were impressed by the high quality of the leadership of our British churches. Our British brethren assert far less independent attitudes as congregations than American Disciples. They take their conferences more seriously and feel a greater sense of responsibility for carrying out conference pronouncements than do we. When they appoint delegates to other gatherings or name a commission they do not fail to provide the expense for the carrying out of their will.

Apart from an excellent program, there were two important events which make the Glasgow conference a notable one. The first was the announcement by Principal Wm. Robinson of the success of his efforts to wipe out the deficits of all the committees through which the conference carries on its cooperative work. The second was the appointment of Archie Watters as executive secretary of the conference with responsibility for coordinating the general work which has hitherto been conducted on a volunteer basis.

Young People and Social Issues

While a large part of the time of the conference was given to the discussion of the work of the brotherhood, an excellent program had been planned. One of the most interesting sessions was that one Monday evening and planned by the committee on social questions. Five young people gave brief addresses on the Christian attitude toward five pressing questions: C. R. Burgess, who spoke on "Peace," took his stand, like so many of our British friends, as an absolute pacifist. Charles K. Green, who was a fraternal delegate to our Kansas City convention last year, spoke on "Poverty." "Gambling" was the subject of Miss Margery Headley. Miss Margaret Green, sister of Charles K., read a paper on "Sex." The address on "Drink" was by Wm. McL. Wishart.

Miss Green at the outset of her paper dealing with "Sex" voiced her indebtedness to a fellowship to which she said she belongs and which sets forth "four standards: absolute honesty, unselfishness, love and purity."

Principal Wm. Robinson (left) and Archie Watters, who were delegates to the Edinburgh Conference on Faith and Order and prominent leaders in the Churches of Christ conference at Glasgow. Mr. Watters was elected general secretary of the British Churches of Christ.

(*Continued on page* 29.)

Floyd Faust

Our Columbus *Churches*

By LOLA BLOUNT CONNER*

FIFTY-FIVE hundred local members of the Disciples of Christ will greet the International Convention when it gathers at Columbus, Ohio, October 26-31. In anticipation of a vigorous meeting, they are preparing a hearty welcome for their church guests.

An international convention always draws a share of its interest from the background of resident congregations whose history and character color the scene. In Columbus, convention-goers will find fourteen of our churches, one of them, Monroe Avenue, being a Negro congregation. What are some of their traits and activities?

A heartening spirit of cooperation marks their relations. Their ministers are a unit in their Christian fellowship which is undismayed by variance in individual views. Monthly meetings of the ministerial association draw in our preachers from nearby towns also. Through the Franklin County Extension Society our churches give aid to weaker congregations in the county, especially making a regular remittance to the Monroe Avenue group.

This society features an annual fellowship dinner for officers of all the county churches. Practical discussions and an address on church problems make it valuable.

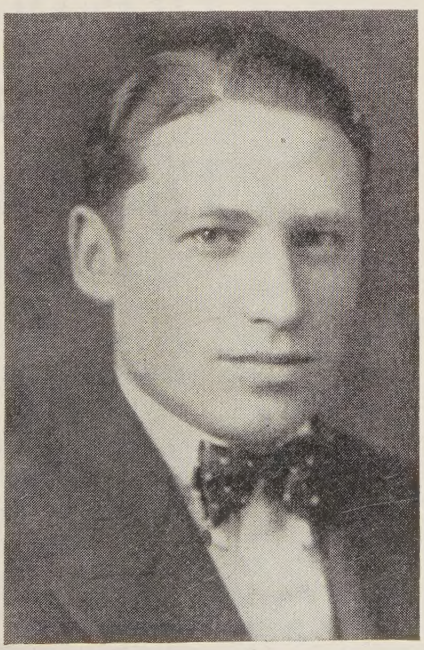
The women in large numbers attend the annual luncheon of their Missionary Union when a distinguished speaker brings stimulus to all the county societies. The Woman's Federation claims their interdenominational activity and support.

Other points of interest also appear.

During last winter's historic flood, Columbus found itself in the midst of the refugee situation. Broad Street Church of Christ opened its doors to house and feed a large group of destitute people for two weeks. But one other white church in the city took in refugees. It is also hospitable toward the Negro churches. Recently it exchanged preachers and choirs with the most prominent Negro church in the area, Second Baptist. Floyd Faust, minister at Broad Street, is active in the Urban League, a group by and for the Negro race. He is vice-chairman of the local committee on promotion for the International Convention.

W. R. Walker

The woman's missionary society of the Wilson Avenue Church of Christ, C. L. Johnson, minister, ranks third in offerings in Ohio. This church had the largest Daily Vacation Bible School in Columbus last summer. Mr. Johnson is chairman of the local committee on promotion for the convention.



Frank G. Helme

Indianola Church of Christ, W. R. Walker, minister, has the largest Bible school in the city. Audiences at his Lord's Day worship services average 800.

West Fourth Avenue Church, one of the largest in Columbus, is located just seven blocks south of the University of Ohio campus. Its minister, Frank G. Helme, is making the young people's department a church anchorage for university students as well as for resident youth.

South Church of Christ, A. A. Sebastian, pastor, was notable during the depression for extensive benevolent work among the unemployed. Meals were served, clothing provided, youth enlisted and the morale of hundreds of people was strengthened.

*Feature writer, Indianapolis, Indiana.

Chicago Avenue Church, under H. H. Stansbury, has the distinction of maintaining its Sunday evening service all year with fine attendance.

Hilltop Church of Christ, with L. S. Wilkes as pastor, is intensely missionary in spirit. Consistently, it also accomplished splendid work during depression days by giving aid to many needy persons.

Southwood Church of Christ, which E. J. Meacham serves, is less than five years old; but it can boast of an average Bible school attendance of about 140 per cent of its church membership.

The enthusiastic Benfield Avenue Church, J. P. Daab, minister, is our youngest Columbus congregation. It recently dedicated an attractive church home with only $700.00 standing against it.

T. L. Lowe, having retired from a rich twenty-seven-year ministry with West Fourth Avenue Church, is now serving ad interim for the East Columbus Church. Elders from Broad Street formerly shared this service.

Broad Street Church is our oldest work in the Ohio capital. Founded in 1870, it proudly introduces W. R. Williams whose father, William Williams, was the chief organizer of this church; and whose brother, E. T. Williams, was one of our missionaries in China and a son-in-law of Charles Louis Loos. Mr. Williams is the only living member of Broad Street Church who was present at the founding. He was carried as a baby to that occasion and has missed few of the church meetings since!

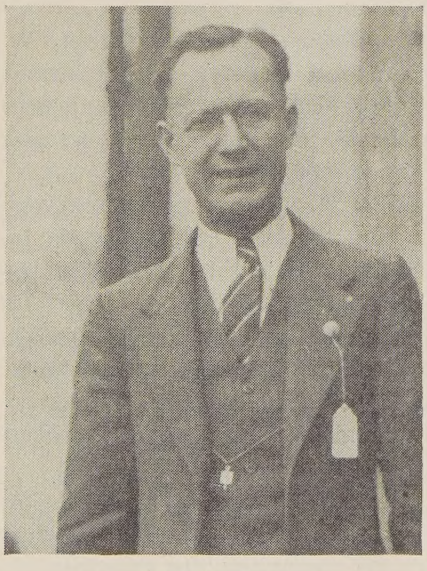
Familiar names in Disciple history appear among the ministers of this church: T. D. Garvin, W. P. Aylesworth, W. J. Russell, Richard Abberley, George P. Rutledge. Isaac Errett dedicated its former building, Z. T. Sweeney the present one.

Broad Street Church is the mother of our Columbus congregations, having founded three of them and indirectly fostered the others. It is a strong progressive group, lifting its voice in every important issue that faces religion in or about Columbus. Peace action, race relations, military training—Broad Street takes an influential stand in them all. Its Christian Endeavor and choir work have brought wide attention. World missions have strong support. Dr. Faust is now beginning his ninth year with this congregation.

The Wilson Avenue Church was founded in 1894. A part of its equipment is Chamberlain Hall—a gymnasium, social and dramatic center, named for two loyal members. Mr. Johnson leads this church in distinctive missionary loyalties, as well as a noted spirit of fellowship. Thirteen young people were sent to church conferences last year.

Mr. Walker, during seventeen years with the Indianola Church, has added over 1,600 members, who have called him to a life ministry. He teaches a Student Class from Ohio State of about 100 and also fosters three Christian Endeavor societies. About 300 people carry special church responsibilities.

Mr. Helme, a Yale graduate, came to West Fourth Avenue last year from a nine-year pastorate in Pittsburgh. He is a member of the Board of Managers of the United Society; of the Board of Managers of the Ohio Council of Disciple Churches; and is Pastorate Counselor of several Christian Endeavor societies and institutes. This church has doubled its missionary giving in recent years and is active interdenominationally. R. A. Doan was affiliated here and his mother is still a member.



Ellis Cowling

The Price of Eggs *and* *The Country Church*

By ELLIS COWLING*

I LIKE good eggs. The kind that one can use without the slightest offense either to taste or smell. My appetite for them makes me search for a direct source of supply, where the route from producer to consumer is the shortest. I buy them off the farm from friends who have a conscience about what they sell.

When I lived in Thorntown, Indiana, I bought my eggs from a family noted alike for their loyalty to the church and the quality of poultry products they put on the market. One day I called to get my week's supply. When I started to pay for what I had purchased I was told, "I don't know the price of eggs today. Wait until I call." So I waited while the produce house was called and then I paid the good woman, whose labor was responsible for the production of supe-

*Director of Publicity, Trumbull Farm Bureau Cooperative Association, Cortland, Ohio.

rior eggs, what someone else told her she should receive as a reward for her effort.

But when she went to town to do her shopping, no merchants called up a farmer to find out the prices of the things they had to sell. She paid what the merchants asked.

That is the tale of the decline of the country church. Country churches do not die because country people aren't religious—they are. Country churches die because the city bleeds the countryside white of its dollars and its people. People follow the dollars—even preachers do. With what strange regularity the young ministers who win the hearts of their country parishioners answer the calls to city churches.

There is only one way the country church can be saved: By saving the country from its continued exploitation by those who dwell in cities and towns. City dwellers tell country folk what they shall receive for eggs, for wheat, for milk, for fat porkers, for corn-fed steers, for all that vast store of food which the urban housewife finds available at the corner market. And city dwellers have been telling country folk what they shall pay for clothing, gasoline, automobiles, fence, farm machinery, books, magazines, for the necessities which sustain life and the luxuries which make it more abundant.

Prices are set in the cities and the books never quite balance. The out-go to the country never quite equals the total which the cities make for the goods they sell. So mortgages are given to finance the difference. Those who live in towns and cities usually hold the mortgages, dictate the terms of repayment and set the interest rate. Interest only speeds up the flight of wealth to the cities. When the cities don't pay enough for food to make it possible for the interest charges to be met there are foreclosures. Farm owners become farm tenants and their children flee to the city to escape the hardships of tenant farming. Thus country churches die.

Tenants seldom make good church members. They are not to be blamed for that. Most farms are rented on an annual lease. If the landlord says, "Move on," when the first of March arrives, the tenant moves. The landlords have the final say as to whether tenants stay in a community one year or five. Over them always hangs the shadow of uncertainty.

I have seen the fear that uncertainty can breed. I have even joined in the futile search of tenants for a home and not been of much help. It takes loyalty of unusual stubbornness to keep people coming to church under such conditions. They just quit coming. Or if they move into another community they don't bother to go. Talk to them about it and they will say, "But I don't know how long we will stay here."

Thus is the fate of country churches wrapped up in the price of eggs. Will the city continue to dictate what farmers shall get and what they shall pay? Tell me what the Disciples of Christ are going to do about the fact that the 25 per cent of the people who live on farms get only 10 per cent of the national income and I will tell you whether or not they will be a factor in saving the rural churches.

Two years ago our Rural Church Commission brought out a 1200-point grading chart by which country churches could measure their spiritual pulses. I was called on to present that chart to some of the county conventions of my state. But it did seem so futile. The chart said that country ministers should be paid $1,200 a year; that modern parsonages should be provided; that buildings should be kept in repair. The members of my church measured themselves by it—the thermometer registered "weak" and "sickly." But nothing was said about how $1,200 salaries were to be raised or the money for modern parsonages secured when most of the folks in the country did not have a net income of $1,200 per family and very few knew the comforts of a modern home. There were no suggestions as to how the money was to be raised to keep buildings in repair when ruinous prices for farm produce had put most of the farm homes of the nation into a state of disrepair.

The chart was a good one for showing up the weakness of the country church. It did not attempt to tell how the causes of weakness were to be removed.

Perhaps we weren't ready to examine them. That might have involved an examination of our economic morality—or lack of it—by a standard called "the Golden Rule." Most of us would rather measure churches by 1200-point charts.

But with or without the Disciples of Christ something will be done about the basic injustices which afflict the countryside. In fact, things are being done now—occasionally with the blessing of the church and the clergy, more often without it.

Farmers are refusing to buy from city dwellers. They are getting a real start in selling things to themselves. They are becoming their own merchants by the organization of cooperatives. These cooperatives have to be reckoned with in figuring the price of petroleum products. (Farmers now buy gasoline from two to three and one-half cents per gallon less than the city dweller—thanks to cooperatives.) And a bushel of wheat will buy more fertilizer today than it would before 1914. The Federal Trade Commission says, "Thanks to the power of cooperatives." This spring when the price of fertilizer was set in my state the representative of the Co-ops sat in on the meeting. The rest of the industry said, "Will the Co-ops stand for an increase in price?" The answer was, "Only enough to cover certain unavoidable increases in the cost of production." And that was that.

Co-ops slowly spread across rural America. Some places the Grange has led the way. Again it has been

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China Situation at a Glance

By C. M. YOCUM*

Edwin Marx, secretary of the China Mission

THE Marco Polo Bridge "incident" is almost two months old and the Hungjao Airdrome "incident" in Shanghai occurred about one month ago (these incidents precipitated the present undeclared war in China), yet outside of the domination of Peiping and Tientsin, Japan has little to boast of in the way of military achievement. The net result after nearly two months of high-powered military invasion is the destruction of a few Chinese cities, the killing of thousands of soldiers and civilians, the threat to the lives and property of foreign nationals in China and a reign of terror which has spread over the prosperous city of Shanghai.

Editorials in the leading foreign newspapers in Shanghai comment on the unprecedented unity of China which has arisen during the past two weeks. Both the Chinese military commanders and the troops have apparently whole-hearted support of the rank and file of civilians.

A news flash September 2 from Nanking stated that the new issue of five hundred million dollars of "national salvation bonds" is being actively subscribed to and that contributions are pouring in from Chinese abroad, nearly one million dollars having been received on September 1 alone.

Property and Life

Contrary to usual practice, which confines direct military attack to military establishments, there are many visual proofs of wanton destruction of civilian life and property by bombing planes. Colleges and schools have especially suffered. Many of them have been destroyed completely. Among those partially or totally destroyed in the Shanghai area are the mission-owned Pauling Girls' School, the Kiangsi Agricultural Institute, the Norman School for Rural Education, all at Nanchang in Kiangsi Province.

The National Central University and its experimental middle school (high school), the School for Children of Revolutionary Martyrs, and the Shensan Hospital at Nanking were also bombed. No mission schools in the war-torn area are opening for fall work.

Our own hospital at Nantungchow was bombed and burned by planes at nine o'clock on the morning of August 24. Dr. Chen, a Chinese woman physician, an interne, two nurses, four helpers and about thirty patients were killed. Our missionary nurses Miss Nancy Fry and Miss Vincoe Mushrush escaped miraculously. The new gymnasium at the girls' school of Nantungchow and Mr. Burch's home were destroyed at the same time.

*Secretary, foreign department, The United Christian Missionary Society.

Sailings Delayed

The adviser to the Far Eastern Division of the State Department in Washington advises that all missionaries due to return to China from furlough be withheld. No passports are being issued to United States citizens who wish to travel to China. Miss Tremaine, Dr. and Mrs. Corpron and Mr. and Mrs. Goulter of our own mission are being held in the homeland indefinitely. Miss Lyrel Teagarden who came home last summer for vacation at her own expense started back before the situation became serious and she is now tarrying with Miss Trout in Japan. According to the latest definite information we have received, our missionaries to China who are not home on furlough are located as follows:

Miss Lawrence is in Manila; Miss Teagarden, Tokyo, Japan; Dr. Bates is in Nanking; Miss Young in Hofei; Miss Mushrush and Dr. Hagman in Nantungchow and all the others, so far as we know, are in Kuling. The last cablegram from Edwin Marx, our China secretary, stated that all the missionaries are safe.

Relief

Dr. Chen, secretary of The National Christian Council in China, has cabled the International Missionary Council in New York as follows:

"Funds are urgently needed for war victims in Shanghai and northern cities. Disaster spreading. Christian agencies are organizing. Can we rely on the love and support of the older churches?"

In response a number of mission boards advanced funds, The United Christian Missionary Society contributing $500.00. The total thus advanced was cabled to Dr. Chen. Additional relief funds are very badly

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"The first bomb plunged through the roof of the operating room and exploded on the floor below. An operation was in progress and the surgeon, four assistants and patient were killed." Thus C. A. Burch reported the destruction of the Nantungchow hospital to a "New York Times" representative. Mr. Burch had returned from an inspection trip to Shanghai on Sept. 7.

The Rural Church and Religious Education

By MRS. JAMES D. WYKER*

A NATIONAL leader recently wrote to a rural worker: "A good many people assume that not a great deal can be done toward the developing of an effective program in the rural or small church."

"A good many people" are right, if we think of the rural church as a small, competitive church with not more than forty or fifty people attending the services and with as its leader a minister who has very little training, or even a "county-seat" minister who goes out and preaches once or twice a month. We have passed the stage in rural life when we think a local church program consists of preaching and prayer meeting, as fine as they are, and when rural people can be satisfied with the "leavings" from urban pulpits and from our seminaries.

If, on the other hand, we think of the rural church as one with a membership large enough to justify a minister giving full time to his work as does the city minister, there *is* opportunity for a truly worth while program. The rural church can do without fine buildings but it must have a trained leadership. There are many denominational rural churches strong enough to carry their own programs. There are other places where rural Christians must find a way of working together, of using the equipment and local talent they have, of calling a minister who will live in the community, really serving the people and meeting their needs. During the last decade many rural churches have honestly faced their possibilities and have builded challenging programs. Many young men coming from our seminaries have dedicated their lives to the rural church. These young men do not expect to "practice" a few years in the country and then go on to a city pulpit. They see in the rural field an opportunity for service and "success" that far exceeds other fields of endeavor. It is a new day for rural America!

In a certain community in the mid-west, a group of rural churches faced their community and its problems together, and have builded an ongoing local church program. A minister was called to serve all of them. His first task was to survey the community—for the community was his field. He found a group of children, young people and adults, the majority untouched by church life of any kind. He had a conviction that the rural church should have a program that

Study group in young people's camp, near North Jackson, Ohio

challenged people into service, a program planned to meet the needs of the people. He needed to make personal calls in all of the homes, to visit with farmers in the fields, to know their economic problems. He needed to know how they spent their leisure time, of what their recreation consisted. It was important that he discover how many young people were unemployed and how they spent their unemployed hours. All this he needed to know and he could not get the information by standing in his pulpit and preaching even the best of sermons. So he went out during the week where people lived.

The church school was the place where he made his first approach. A Council of Religious Education was formed and through several meetings he worked with them that they might understand the educational task of the local church. He wanted them to see that their responsibility was for the entire church, not for the Sunday school alone. He explained the need for a graded church school, but before graded materials were ordered, the Council planned a leadership training school where all church school leaders and teachers might study and discover for themselves the need for the graded materials.

The Council cooperated with two other communities, having schools on alternate nights, and brought in two state leaders qualified to teach. One farmer said, "We never realized we could call in *state* workers to our *rural* community." Following the school, when teachers agreed to try the graded materials, continued supervision was given departmental superintendents and

*Wife of the pastor of the Federated Church, North Jackson, Ohio.

teachers. Regular teachers' meetings and meetings of the educational council were held.

Each fall for the past five years a leadership training school has been conducted. Courses are offered that deal with the specific problems teachers are facing. Last year the group of teachers attended the standard leadership training school held in a near-by city for general enrichment.

Religious drama was studied by a group of older young people, and each year at Christmas, during Holy Week, and on other occasions, the finest in religious drama is presented for the community in the public school auditorium.

In January, a Folk School for rural youth, builded on the Danish Folk School plan, is held in the community or in one nearby. The school was especially helpful during the years of depression when rural youth, back on the farms and unemployed, were struggling to find themselves in a changing economic order.

Several weeks before Easter, the minister checks the records in the public school and finds the names of the young people who do not belong to any church. The school superintendent brings these young people together in the assembly room and the minister suggests the possibility of their attending a pastor's class at the close of school two hours, one afternoon a week, for six weeks. On Easter Sunday those caring to come into the fellowship of the church join the denomination of their choice. Services are planned for every night during Holy Week, and all other community activities are cancelled. The church ceases many of its activities following Easter in order to cooperate with the public school in its final programs of the year.

In the early spring, the educational council meets to plan the summer program. When the public school closes, and good weather makes good roads, it is the church's opportunity for action. Summer is not the time to curtail the rural church program. The Council plans a program that enlists the people from four years of age through the adult department. It estimates the cost and adopts a plan for securing the funds. The entire community is canvassed, because as people give they are educated to the program and the needs.

The vacation church school teachers (many of them public school teachers) are trained in the interdenominational coaching conferences for vacation school workers. The community school, for children from four to twelve, was held in the public school building until this year when an educational unit was added to the one-room church building used for morning worship.

The young people have a very active program during the summer months. Every Friday night they play folk games at the parish house, under the leadership of a young man trained in this field. Rural young people do not need to go to the city for commercialized recreation if they can see the possibility of building programs of their own. Hay rides, campfire programs, "dress-up" parties, are sprinkled in between folk game nights. On Sunday evenings rather than the usual meetings at the church, the young people visit the county jail, the county home, the Salvation Army, the Health Camp for Underprivileged Children, the hospitals and other social service centers. A dramatic production, lighter than those produced during the winter months, is usually given during the summer.

Leaders are sent to the various denominational camps and training schools. A series of camps for the local church groups (intermediates through the adult department) is held in the Community Church Camp. A regular fee of twenty-five cents is charged, and food is brought by the individuals who attend.

In August, the educational council meets at the camp, hears reports of the summer local church program as well as from the delegates attending the state conferences, and begins its planning for the fall work.

A rural church has excellent opportunity for building a total program for its people, integrated and correlated. A rural church has infinite resource material at its very doors if it would but "see and use." What happens to the rural church in the next decade will determine to a great extent the destiny of religion in America.

China Situation at a Glance

(*Continued from page* 10.)

needed and word just comes to us that the American Red Cross is issuing today (September 3) a letter to all of their local chapters in this country, giving them information regarding the situation, and authorizing the local chapters to receive funds to be used for immediate relief in China without restriction as to nationality. The funds received by the American Red Cross will be forwarded promptly and will be distributed through the Chinese Red Cross and through such other suitable local agencies in China as are available. The various communions will, no doubt, find it necessary later on to raise emergency funds for relief among their own members in China and for rebuilding purposes.

Indemnity

No action as yet has been taken by any of the boards concerning indemnity, but facts are being collected and evidence assembled for whatever future course may be decided upon.

Hangchow

No change is being made at the present time in the arrangement for the International Missionary Council Meeting to be held in Hangchow in the fall of 1938. Plans are progressing for the meeting. Of course nobody knows what the next twelve months may bring forth, but for the present, at least, plans for the meeting continue.

A Stewardship Program *In the Local Church*

By C. O. HAWLEY*

AS WE begin the Five-Year-Program of Advance, it is imperative that, as never before, every church place a strong emphasis upon Christian stewardship. It is basic in any program of advance. It is the need of the hour and one of the greatest challenges to Christians today.

Every church will be strengthened by having a definite program of stewardship education and instruction. It is a vital part of the regular church program. It should be presented to the whole church because its practice is fundamental to individual development in the Christian life and the success of the church both spiritually and materially.

Stewardship and the Official Board

The official board as the governing body of the church's life should be deeply concerned with creating the proper attitude toward stewardship. A stewardship committee, cooperating with the pastor, should be one of the standing committees to report monthly. It is taken for granted that each member of the official board is a faithful steward of his own life and possessions, thus setting the example for members of the congregation.

Stewardship in the Sunday School

Sunday school is the ideal place to teach stewardship, since its mission is to develop and train Christian character through Christian education. Systematic instruction in stewardship may employ the following methods:

Stories in the children's division.

Brief talks by adults and young people in the worship services.

Posters on stewardship. (These may be made by the young people, recognition given to the best in the spirit of a contest.)

Dramatizations.

Stewardship reading contests.

Stewardship lantern slides.

Study of stewardship books or special lessons, especially during the period preceding the Every Member Canvass. Good stewardship books should be a part of the library of the church school.

Use of duplex envelope system as the most fruitful method in handling the finances of the school and developing systematic giving to all kingdom purposes.

The observance of the four special days as an opportunity of giving expression to the principles of stewardship.

The Religious Education Department of The United Christian Missionary Society offers credit for a course in stewardship in their adult leadership training classes. Urge members of school to obtain such credit.

Stewardship in Missionary Organizations

The women's part in the program of stewardship is most important. Because of their study of world-wide missionary enterprises, they have been led to see the necessity of sacrificial giving, which, of course, involves stewardship. Christian stewardship and missionary work go hand in hand.

Stewardship and the New Member

At the beginning of the Christian life, each person, young or older, should be enlisted as a Christian steward. This may be done by:

A personal letter from the pastor about the Christian life and the place of stewardship in it.

Giving to each new member literature on stewardship.

A call from a member of the finance committee, explaining the work and budget of the church, as well as the missionary and benevolent budget, securing a pledge for the whole task on the stewardship basis.

October Is Stewardship Month

In the new calendar of special days October is designated as Stewardship Month. It is suggested that churches make of this period a time of effective training in stewardship. It is essential that every church provide a full program of expression and study for the whole church in a rich scriptural doctrine of stewardship. The program should be thoroughgoing enough to enable every person to face the challenge, obligation and privilege of stewardship honestly, definitely and joyously.

A strong stewardship sermon should be preached by the pastor every Sunday during the month. Concrete and challenging material should be secured. The Sunday evenings should continue the stewardship emphasis by using pageants, programs, short talks by laymen, debates, forums, dramatizing, oratorical contests, lantern slides, etc. A school of stewardship with classes for all is effective.

Climax the month with a full opportunity to register any new convictions established through enrollment in the Fellowship of Stewardship. It is effective to call for definite commitment in a consecration service.

*Director of Unified Promotion.

Bert Wilson

The Conference Table *In the Local Church*

By BERT WILSON*

TO CONFER is "to bring together." On Pentecost the apostles stood together. "But, Peter, standing up with the eleven." After Peter's sermon the multitude "said unto Peter and to the rest of the apostles, men and brethren, what shall we do?" The people were conscious of the unity that held the apostles together on this day.

A real conference table in most churches of today would be a new piece of church furniture. Such a new piece of furniture is here proposed. It is proposed because of the very great need for it in eighty-five per cent of the churches. If the conference table is taken seriously, regeneration will take place in thousands of churches.

Literally there should be such a table. It should not be expensive, but it should be neat and attractive. It must invite, and not repel. It should be set in a room large enough for good-sized groups, and small enough so that lesser groups will feel at home. The room ought to be well lighted and well ventilated. There should be plenty of comfortable chairs and two good blackboards. The room should be heated economically, so that it could be used freely by all groups without the thought of economic inhibition.

The walls should be arranged so that maps, charts, blue prints, mottoes, diagrams and reports could easily be put up. No telephone should be installed. Plenty of paper and pencils should be available. A bookcase or chest of drawers should be built in for permanency and convenience in keeping records and materials.

The conference table puts the ruling elder out of business. It does away with the one-man church. It makes it impossible for the minister to make all the decisions. The autocrat of the church, if there be one, cannot exercise his autocracy long at the conference table. No man or small group of men can continuously dominate the sentiment of the conference table.

It is said of Lloyd George that he goes into a conference "to persuade and to be persuaded." The open mind is a teachable mind. Ex-President Hoover said in his Armistice Day address on November 11, 1929, that "the best decisions are pounded out on the anvil of debate."

The conference table in a local church is not a permanent place for little men. They will grow if they diligently apply themselves. The church has suffered much from little men. Even God has suffered much from little men. The trouble with many churches is that which Emerson called "the blight of the township mind." The church conference table should certainly have under its glass cover a map of the world. Wisdom comes from contemplation of the world.

The minister as a preacher stands in his pulpit. As a teacher and an organizer he sits at the conference table. Here is the place where he multiplies himself. This is his opportunity. Here he may present his program for the year ahead and have it discussed freely and frankly.

The conference table would revolutionize the procedure of church officers in one year. Such a revolution is sorely needed. Church officers can no longer go on in the same old rut year after year. They now have the leisure time and the opportunity to do a most successful and creative piece of work. This lays upon them the obligation to do it.

They cannot possibly inaugurate the new program without careful consultation with the minister and with all leaders, old and young. To rush into some poorly-thought-out plan will be unwise. Any plan must be dreamed, and fully discussed at the conference table. It should be charted and blue-printed. In prayer and in conference the leadership must stand as a unit. The officers must help to mold, to unify, to correlate and to motivate the factors and factions of the church into one harmonious body. Nothing less than that is their obligation.

Here the church may begin to recover the "lost art of prayer." Certainly no church will permit the conference table to become merely a place of mechanical processes.

The leaders must remember that progress is achieved by prayer as well as by work. Many times the surest and quickest way to get a thing done is by fervent prayer to God for his guidance.

His name shall be called "Counsellor." It is logical that the chief Counsellor should occupy the chief seat at the conference table. All the items for discussion have to do with his church. The people who sit at this table are trying to discover what his eternal purposes are. They are assembled not to do their own wills, but to do the will of God.

*Dr. Wilson is General Representative of the Pension Fund and author of "Know Your Local Church."

A Visit to South Africa

By ROBERT M. HOPKINS*

THE brotherhood of the Disciples of Christ is represented in only two areas in Africa. Along the northern Moslem rim of the Mediterranean we have no churches, though Egypt is not far from Jerusalem where our first missionary, Dr. James T. Barclay, endeavored to present the gospel plea of our people seventy-five years ago. Today there is not a trace of his labor to be found. I did meet in Cairo a former member of the University Church of Des Moines who is serving as office secretary for the American Mission (United Presbyterian) in Egypt, but she is the only Disciple resident in Egypt of whom I could find record. Along the east coast bordering the Red Sea and the Indian Ocean whose principal ports Mrs. Hopkins and I have just visited, again no churches are found planted or fostered by our brotherhood, and no Disciples reside there. On the shores of the Gulf of Guinea the only trace to be found is that which lingers in Liberia, the land whose flag and constitution as well as the vast rubber industry bespeak the influence of America. The work of Jacob Kenoly has not gone for naught, but one can scarcely claim that the Disciples of Christ are a potent factor today in Liberia.

Dr. and Mrs. Robert M. Hopkins in the City Gardens, Capetown, South Africa

But when you enter the Belgian Congo in the heart of this mighty continent you find our brotherhood a living, throbbing force sharing the evangelization of at least some of Africa's Bantu millions. It was a joy to visit the Belgian Congo three years ago and see at first hand the results of the sacrificial labors of such men as Dr. Royal J. Dye, Ray Eldred, A. F. Hensey, Emory Ross, Herbert Smith and all the others who have labored with them, including scores of consecrated women, through the long difficult years. Inaugurated by the Foreign Christian Missionary Society, this missionary service is now being effectively continued by the United Christian Missionary Society. It is one of the finest tributes to the missionary work of our brotherhood which can be found anywhere around the world. It is indeed significant that in the general conference of the Congo Protestant Council which Dr. John R. Mott and I attended in 1934, it was the unanimous recommendation of the missionaries who were present from all missions that the church throughout this entire colony should wear but one name—The Church of Christ in Congo.

It is concerning the second area, however, where our brotherhood influence is felt today in Africa, that I wish to relate a few things on this occasion. Mrs. Hopkins and I have just returned from a visit to Rhodesia and the Union of South Africa, the sub-continent as it is called. In Bulowayo, the metropolis of Southern Rhodesia, we met Mr. and Mrs. F. L. Hadfield who, many years ago, came over from our brotherhood in Australia and New Zealand. They and their helpers are continuing to serve in a most acceptable manner in this part of the world. Their labors are respected and appreciated by all who know them. While the tangible results have not been large numerically, they have been blessed in many other ways.

In the Union of South Africa the Disciples are likewise not a numerous people, but insofar as we are known we are a respected people. The impetus here came originally from England. The early labor of Fred Cowin, now of Michigan, is remembered by many whom we met. Some ten years ago a further impetus was given the work in South Africa by the mission from America. Unfortunately its results were not universally helpful, but on the whole it made a real contribution. The little church in which we worshiped the last Sunday we were in Capetown was publicly acclaimed as a result of the American Mission. It is the only congregation of our brotherhood in Capetown, or indeed, in the entire province of the Cape of Good Hope; and its building, a beautiful new structure just two months old at the time of our visit, is one of the few church buildings we have in the entire Union. Its Sunday school, enrolling fifty-three children, had forty-six present the day I saw it. While without a full-time minister, the congregation of some sixty members is ably led by H. Abao, an earnest layman whose cordial invitation we accepted to eat Sunday dinner with him and his family in his hospitable home. He further rewarded us by giving us late copies of brotherhood papers, WORLD CALL, *The Christian-Evangelist* and *Christian Standard.*

*Secretary World Sunday School Association.

In the Transvaal there are six other congregations, all of them on the Witwatersrand. Johannesburg, Germiston, Benoni, Boksburg, Brakpan and Springs have small congregations, only one of which has a full-time pastor; the one at Boksburg is ministered to by P. Vanmekerk. I regretted my inability to meet him or to visit these groups of Disciples. However, I did meet on many occasions J. Ramsey Thompson who, with his brother Allen Thompson, is the lay leader of the church in Johannesburg. The church there is without a building or a minister, but the spirit and the devotion of these capable brothers and their families are assets of tremendous value. J. Ramsey Thompson is an outstanding leader also in the Johannesburg Sunday School Union (interdenominational) which I reckon the strongest Sunday school city organization that I saw in all South Africa, with its efficient executive secretary, Karlton C. Johnson, and its well-located office in one of Johannesburg's modern skyscrapers.

Our brotherhood influence in helping to determine Africa's future may not be large within the continent itself, save for the one exception in the Belgian Congo, but we must not forget that in other ways we are rendering effective service. Emory Ross is serving now as executive secretary of the Africa Committee which functions for the several missionary societies within the Foreign Missions Conference of North America. The literature that has come in recent years from the hearts of many of our brotherhood representatives has helped to bring the "Call of Africa" to thousands of Christian people in many lands. In the Kennedy School of Missions at Hartford, Disciples have been prominent in the training of missionaries from and for Africa. The plea of our people for the union of all the followers of Christ has already borne fruit in at least the area mentioned above. Perhaps the holding of the next World's Sunday School Convention in South Africa in 1940 may also be the means of advancing the causes of Christian cooperation and interracial fellowship in a land where both are desperately needed.

But somehow there lingers with me the recollection of that quiet little service of communion and devotion in which we had fellowship in the Church of Christ on Polo Road in Capetown. There were only about fifty persons present as we gathered to break bread. The simple service conducted by Mr. Abao was patterned after the English order. We sang beautiful hymns together. The Old Testament lesson was read by one of the elders, the New Testament by a young lad in his teens. And following the communion and the offering, I was invited to bring a brief message of inspiration and uplift. Somehow there was something here so sacred and sweet, so like the New Testament pattern, that its influence must be far greater than its numerical adherents would indicate.

The contribution which emanates from the sincere work and witness of our brotherhood life and leadership is needed in Africa today as it is indeed throughout the whole world.

Church of Christ, Polo Road, Capetown, South Africa

The Price of Eggs and the Country Church

(*Continued from page* 9.)

the Farmers Union. Sometimes it has been the Farm Bureau. Not infrequently no particular farmers' organization has led the way. Some far-sighted leader like E. G. Corts of the Midland Cooperative Wholesale of Minneapolis, or Howard Cowden of the Consumers Cooperative Association of North Kansas City, has blazed the trails of cooperation without organizational help. Country folk have grown tired of asking, "What will you give?" as well as "What will you pay?"

And what do the Disciples of Christ do about it? Where do they stand on the issue? Have they blest this quiet, stubborn, thrifty revolt? Well, perhaps. The facts are that some have and some haven't. Since I have been "Co-op conscious" I have lived in two counties with a goodly sprinkling of "Christian" country churches. In one there were five ministers serving those churches. There was one minister who was definitely committed to the idea that cooperatives were good for the country. In the other there are four ministers serving rural parishes and two believe in and preach the economic gospel of cooperation. If that is a fair sampling, about one-third of our country ministers are committed to the cooperative program. My guess is that the estimate is high.

Isn't it about time we paraphrased an ancient text: If the country churches are dying because country folk haven't a proper share of the national income, and ye say, "Get well of your sickness, be ye strong and healthy," and do nothing about the price of eggs, what doth it profit?

Our New British Youth Center

By JOY TAYLOR SALA*

Mr. and Mrs. Ernest Green

AT THE Churches of Christ conference held in Glasgow, Scotland, in August the Fellowship of Youth (or F.O.Y. as it is affectionately known) received a major impetus in the development of youth leaders in the local churches.

After eleven years of existence (having been organized in the back of a public bus on the way to the annual conference at Wigan in 1926) this group had reached the place where it needed more opportunities for extended periods of conference and leadership training. But there seemed to be no way to provide these through the slender means of the youths themselves. Imagine the joy and excitement of the larger church family, then, when the Religious Education Committee announced that Mr. and Mrs. Ernest Green of Manchester had offered their beautiful and commodious home—"Hadfield Fold" in the beautiful hills of Derbyshire. It was to be free of rent for a period of five years and might be used for group meetings on weekends, extended schools and assemblies in the summers, and for individual holiday outings of the F.O.Y.

It is interesting to note that this generous offer came because these good Christian folk, the parents of Charles Green, fraternal delegate to our Kansas City convention in 1936, felt the urge to be within walking distance of the lusty infant church in Burnage, a suburb of Manchester. The thirty-mile round trip from the church had to be made several times a week for committee meetings and for lay calls in the homes of the Sunday school children. So this man whose week days are spent in directing a very large wholesale grocery establishment gave up a much enjoyed home with gardens unusually fine even for England, that he might devote his evenings and his entire day on Sundays to the building of the church in Burnage.

Following the first enthusiasm with which this offer was received, hard common sense began raising some embarrassing questions. This was a large property and in justice to the owners should be kept in good condition; how could this be done? And who was to supervise the groups and prepare for their physical necessities? And, again, how was the building to be furnished, even simply?

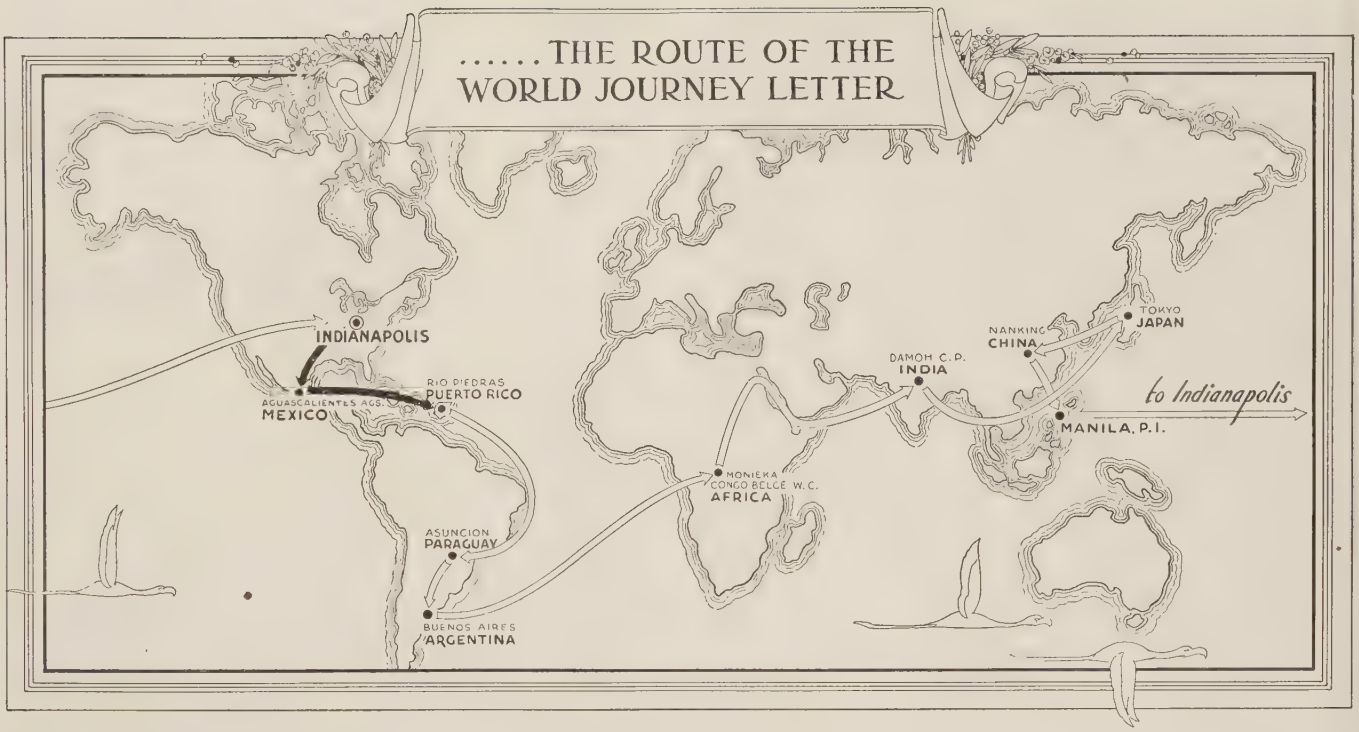
But this good work was not to be frustrated by lack of faith. After thorough discussion as to the issues involved and the values to be gained came a providential train of happenings. Mr. Leslie Collver, an A.B. from Birmingham University, with special training at Overdale College, Birmingham, our one school in England, had been national Youth Organizer since 1932. He had come from a home intensely interested in the possibilities of youth. His father, W. Collver, had been retired from the public school system some months before. After a whispered consultation with his good wife, Mr. Collver, senior, arose and made another offer. If it seemed good to the committee, he and his wife would live at Hadfield Fold as warden and hostess without salary. A murmur of relief and satisfaction followed this proposal.

The question of furnishing was still unsolved. The house, remodelled from a manor house staunchly built three hundred years ago, had rooms large enough for worship, committees and for the accommodation of many guests. Three individuals assumed the responsibility for the large common rooms. Representatives of first one, then another church ventured that their groups could furnish a certain number of sleeping rooms. Archibald Watters, newly elected general secretary of the churches, was beckoned aside by his wife, known for her clever Scotch ability to "mak muckle frae mickle." She remembered reading that the great ocean liner, the Majestic, was to be dismantled in the Firth of Forth near Dunfermline, their home, and ventured the suggestion that a committee could probably equip Hadfield Fold quite cheaply when the furnishings went under the hammer.

This seemed to be an idea whose time had come. The F.O.Y. is to have its retreat, and the British churches are to benefit by an efficient, as well as a devoted corps of youth leaders. The far view down the valley, the great cedars of Lebanon and other great trees, the old-fashioned flower borders, and rock gardens will provide an ideal setting for days of vision. Lawn tennis, clock golf, and great moor lands for hiking will give youth of limited recreational facilities opportunity to revitalize bodies fatigued from shop, mill and mines.

In sacrificing this home for that larger service in the local church which Mr. and Mrs. Green feel themselves called to render, they have provided an instrument for the better training of the leaders of the British churches of tomorrow.

*Mrs. John P. Sala, wife of the pastor of University Christian Church, Buffalo, N. Y., attended the British conference this summer and visited several of our British churches.



We Visit Puerto Rico
With Mrs. C. Manly Morton

Through Our Letter on a World Journey

This is the second of the world journey letters. Last month we went to Mexico with May Wilson, and today we go to Puerto Rico with Mrs. C. Manly Morton.

Rio Piedras, Puerto Rico.

Dear Friends:

HOW I wish we could go back over the years we have tried to serve the Lord and his church in Puerto Rico, and call together the host of fine missionaries who have served here, and all of us spend the night together at McLean Conference Grounds. Then early tomorrow morning we would go to the boat to meet our WORLD CALL traveler who is arriving at daybreak. As it is, only Mr. and Mrs. V. C. Carpenter and we Mortons are all that are left. However, tomorrow at lunch, here at McLean, this guest will be at home with a wonderful group of spiritual sons and daughters of that fine host of men and women of other years. They will meet him as a brother. Most of them will converse in English the best they can, since our visitor knows no Spanish. They will love to joke, even get a joke on him, through lunch time.

Mr. and Mrs. C. Manly Morton with a little Puerto Rican friend

Then at a serious conference in the afternoon, he will face with them their problems, and they will arrange his program. We do these things together. Each one will want him to visit his church, and to speak at some service. He will also be invited into their homes to have meals with them and their families. We have had so much publicity recently regarding nationalism that this intimate relationship may surprise our traveler; but Christians are brethren whatever their race or nationality. In the midst of agitation, suspicion, hate and envy we dwell together in the unity of purpose and faith. We who would become discouraged because of the unrest in the world where our missionaries are, must never forget the remnant of God's people there.

We've driven twenty miles from McLean Conference Grounds to get to the port. Carpenters came fifty miles from Ciales after services last night. We got in just ahead of them from Ponce. After a short but restful night we're here at the dock ahead of the boat. We are going to park our car, get into Carpenters' and scoot up to Morro Castle and see where that boat is. There it sits bobbing about, waiting for seven o'clock to come before

slipping into the harbor. Wouldn't some of those passengers be frightened if they knew that sharks and barracudo are playing all about them?

They are steaming up and beginning to move now, slipping past the rocks which in stormy weather offer a very real peril. Soon they will be past Morro Castle, Casa Blanca, La Fortaleza, the home of the governor of Puerto Rico, past leper island, no longer used. We now have a nice modern leper colony inland and our churches have a part in supporting the pastor to these unfortunate people.

Someone is asking, "How in the world are we to know this man we are to meet?"

There's a man up there on deck holding the last copy of WORLD CALL. In a quartette we supposedly dignified missionaries call together, "Hello, WORLD CALL," and wave. And do we like his smile? Never saw the man before, but we're friends.

Back in the car bound for the conference grounds. Passing through the narrow streets of San Juan we come out on the wide Avenue Ponce de Leon. We pass on through San Juan and Santurce to Rio Piedras. The Seminary is the huge yellow house over on the beautiful green campus. Our Seminary is standard and its credits are accepted by the leading seminaries and universities of the north. These are vacation months and the Seminary is closed, but we are to have lunch at the summer school now in session at McLean Conference Grounds. There you will meet products of our Seminary who have been in the ministry for from one to twenty-five years. Mr. Morton is director of the summer school.

This road to the left leads to Buaynabo, a small town where we have one of the nicest and most churchly little buildings made of concrete. Our insular convention was held in this church last February. It replaced the one destroyed in the hurricane nine years ago. At that time we lost sixteen church buildings and five homes.

Coming through Bayamón we pass Nebraska Home, the former home of Mr. and Mrs. Wood and the Perrys. It is now the home of the pastor of our Central Church in Bayamón. There to the left is Central Church just one block from the center of the city. This church building and home have been serving for thirty years and there is no reason why they should not continue to serve at least that much more.

Now we are getting into the mountains. Curves and more curves. Just sit tight and watch the beautiful tropical scenery roll by. See the lovely flamboyant trees. Here is our Buena Vista chapel. This church outgrew the original tiny chapel which had been built near the beginning of the work.

In a moment we turn a corner. That group of white and green cottages over there on that mountain is McLean Conference Grounds, a memorial to Archibald McLean. You see it no more until we arrive there. Now we are rounding Jumbo's tail, and follow the river, Rio de la Plata. The mountains on either side are reflected in its silvery waters. Here is the entrance. "McLean Conference Grounds" in big letters is over the gateway. The principal building on this property of four acres is known as "Kentucky Home." This was originally a mission home, but as it ceased to be the home for one family, it became the center for a wide program of activities touching and helping to make Christian thousands of families.

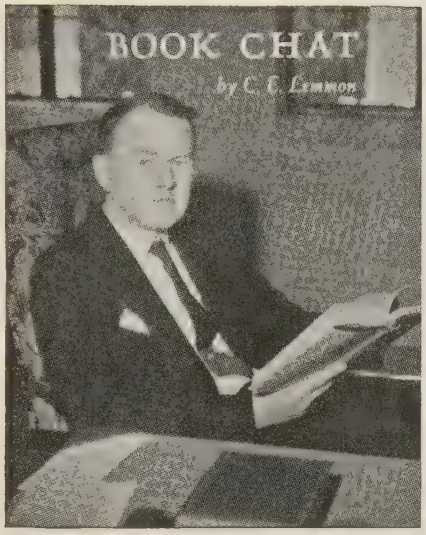
A group of ministers during the summer school of Evangelical Seminary at McLean Conference Grounds

When we started this project three years ago, our ministers needed a place for conferences, retreats and study. Altogether we have eleven buildings counting bath houses and garages.

All of our twenty-nine churches, city and rural, are within a radius of fifty miles. Mr. Carpenter has been preaching and planting churches in the mountains for more than thirty-one years.

And of course we shall visit Salto de Comerio, Naranjito, Corozal, Morovia, Rio Arriba, Hato Viejo, Ciales, and the home of the Carpenters—Sue Sublette Home. Ciales is built on the crater of an extinct volcano. The beautiful cliffs which surround it and the silvery little river which runs through it make it most picturesque. If you stay over night, you may be able to see a moonlight rainbow.

From Ciales we come home by way of Manatí where you will see the Major Memorial Church, one of our best buildings. Then through Vega Alta, Toa Alta, Sabana Seca, Candelaria and home again. Your time is altogether too short. Besides the rest of our churches there are the cooperative activities such as Puerto Rico Evangélico, etc. Dear Friend, go back and tell the people in the homeland of the contrast you have seen between those we have touched with the gospel message and those who have not received its uplifting power. If only people who give to missions could come this way and see for themselves!



Religion In the Modern World

ONE salutary outcome of the ecumenical conferences held in England this past summer is the increased thought which Christian leaders everywhere are giving to the larger strategy of Christendom. Several books were written in preparation for the conferences, the conference reports will soon be published and the discussion in the religious press will be thorough and enlightening. The Rauschenbusch lectures at Colgate-Rochester Seminary for the past season were on the theme of *Church and State in the Modern World.* The five lectures of Henry P. Van Dusen, Robert Lowry Calhoun, Joseph Perkins Chamberlain, Henry Sloan Coffin and Samuel McRae Cavert are all given and in addition the panel discussion of the lecturers is reported in full. This is most interesting material and will help to an understanding of the chief issues facing the Christian world. The average reader will find most helpful Dr. Cavert's chapter on "Points of Tension Between Church and State in America Today."

The historian is apt to say that the first part of the twentieth century was a period of world revolution. Upon this assumption B. C. Plowright, an English clergyman, has written on *Rebel Religion* and the Religious Book Club has made his volume a primary selection. These revolutionary instincts have pushed up new social philosophies which have found expression in the communist and fascist states. The author makes a clear analysis of these movements and insists that Christianity must concern itself with the revolutionary instincts of our day. There is an interesting table in one of his chapters in which he sets in parallel columns the comparative principles, concerns, methods, means and scope of Christianity, communism and fascism. This book makes good addenda to Stanley Jones' *Christ's Alternative to Communism* or Hugh Vernon White's *A Theology for Christian Missions.*

The Good Life

In *Man's Search for the Good Life,* Dr. A. Eustace Haydon, makes an examination of the traditional interpretations of religion and the wider influences affecting such interpretations such as Grecian philosophy, modern science and Christian orthodoxy. He deplores the present tendency toward other worldliness, and contends that primitive religions began in "man's quest for sharing the good life." He pleads for what he calls a "return to earth." It is difficult to overemphasize the beauty of Dr. Haydon's diction in this altogether admirable and interesting book. While I find myself in disagreement with some of his conclusions I must confess that this "evangelical humanist" has a message that should be read by every thoughtful Christian leader.

Some very critical reviews have been made of Charles Hartshorne's *Beyond Humanism.* A writer in the New York *Nation* is almost vindictive in his criticisms. Those cynics who have no time for theism in any form object to Hartshorne's emphatic stand for the theistic position. The most important portion of the book deals with his criticisms of various types of humanism for he thinks that humanity as a "point of reference" is disintegrating rather than saving. On the other hand his theism will scarcely suit the orthodox for he is just as emphatic as Dr. Haydon in his repudiation of the supernatural. He would bring God within the framework of nature—not impersonal nature as worshiped by the pantheist—but nature, dynamic, meaningful and personal.

Faith and Science

Not long ago this writer had a shocking surprise. The telephone rang and the voice at the other end asked "Will you make a speech to the Kiwanis club on the subject of science and religion?" So a new book on this age old theme is not as academic as it would seem? I wish I might have had J. H. Morrison's *Christian Faith and the Science of Today* before I made that speech. It is a very interesting and readable account of the revolution in scientific thought as the physical sciences move away from the neat Newtonian categories into the new concepts of electrons, protons, relativity and energy—a mysterious region where higher mathematics seem to bring science and philosophy into union. The book is also rather rough on Herbert Spencer and other simplifiers who took the Darwinian thesis of evolution and arranged all branches of human thought and life, politics, philosophy, sociology and religion into its convenient grooves. This is something against which Darwin himself warned and which prevailed in spite of his warning. There is an older scientific orthodoxy which is breaking down under the baffling mystery of the universe as it is now observed. A new humility has taken hold of science and scientific men. And the old sureness of "natural law" is giving place to ideas less absolute. The author warns, however, that the breakdown of a dogmatic science, does not necessarily mean the rehabilitation of religion. Our faith is not increased because competitive notions happen to drift into nothingness.

(*Continued on page* 42.)

Personalities

By FRA EDGARDUS

SILHOUETTES of the World Conference on Life and Work, Oxford, England, July 12-26. The opening session in the Sheldonian Theater: presiding, his grace The Archbishop of Canterbury robed in his Doctor's gown, his pectoral cross brightly gleaming, he speaks in crisp clipped sentences, is suave, grave, the perfect ecclesiastic. . . . John R. Mott, gnarled of brow, master of many assemblies, graying perceptibly, but erect, calm, and bearing some resemblance to former President Herbert Hoover. . . . Professor Sergius Boulgakoff, Greek Orthodox, broad of face, hair parted in the middle and falling over his shoulders in long streaming strands—Boulgakoff, once the friend of Lenin and holding to Marxian views, now an exile from Russia and an enemy of the Soviet regime, yet still socially minded in Christ. . . .

In the gallery Dr. and Mrs. Herbert L. Willett smiling down on the crowded floor below. . . . Robert M. Hopkins and the editor of WORLD CALL in conspicuous seats, both intent upon the arresting spectacle . . . Professor Reinhold Niebuhr in animated conversation with Dr. T. Z. Koo of the London Mission, Peiping, China. . . . Bishop James Cannon, U.S.A., bearing the marks of many a battle against John Barleycorn. . . . Hark! the assembly, with delegates from forty-five nations representing one hundred and seven Christian bodies is singing Luther's grand old hymn, "A Mighty Fortress Is Our God"—every delegate singing in his own tongue. The predominately male voices swell the chorus. Luther's marching song thrills us through and through. It sets the tempo and fixes the spirit for the two weeks of devotions, committee labor, open forums. The mighty meeting is on!

—F. W. Burnham

The opening prayer at Oxford Conference, Town Hall, Oxford, England

Impressive was the twice a day half-hour prayer periods held in the Church of St. Mary-the-Virgin, built in the latter half of the fifteenth century, in which church John Wycliffe "the morning star of the Reformation" denounced the errors and abuses of his day. Here too, Archbishop Cranmer was brought for the purpose of recanting his Protestant heresies, and five blocks distant is the monument marking the spot where Cranmer, Ridley and Latimer were burned for their protest against the ecclesiastical powers that were. Here in this sacred place, crowded with memories that "bless and burn," the delegates bow in prayer. No sermons, but intercessory prayers, ancient and modern, led by masters of the art of the devotional, the grand and sorrowing voices of the Russian choir, the noble service of the Moravians, the stately ritual of the established church, the age-old hymns that build our hearts in Christian love, "The Orthodox Evening Prayer" and this special prayer—

O Lord, Our God, whose power is inconceivable and glory incomprehensible; whose mercy is immeasurable and tenderness to man unspeakable; do Thou, O Lord, according to thy goodness, look down upon us, upon this holy house, and upon all members of this Conference, and show us and those who pray with us the riches of thy mercy and pity.

The open forum of the plenary sessions with seven-minute speeches, reduced to five minutes before the Conference ended due to the many who wished to speak; the three official languages — English, French and German —and the expertness of the translators—most interesting, though as the Conference wore on, the translations came to be wearying and the testing of one's patience. Differences of opinions on this or on that matter, there were, but courtesy always and a vast brotherliness. Thus Lord Polwarth supported the findings of the Commission on the Church and War with his whole heart. He could not bear hearing people talk of the next war as if it were inevitable, and speak as if it must come now. Canon C. E. Raven, ardent pacifist, said many who took the pacifist position felt that the church's attitude toward war was the acid test and that if the churches refused to renounce war as a quite intolerable outrage, then their discipleship was a vain thing.

What I Expect Of My Preacher

A Symposium

My Preacher—A Friend

Rosemary Reed

I EXPECT my preacher to be broad-minded and to realize that his church members and followers are human beings. I want him to be my friend from whom I can seek advice and know that it will be confidential. I want to know that, regardless of the situation, time, place or the status of the family, my preacher will always be willing to help and comfort.

Also, I want my preacher to remember that the church of tomorrow depends on the young people, that they have to be interested and that the program of the church should pivot somewhat around him. His messages should be adapted according to this thought. However, I quite understand that the individual church should be the "pattern" for the sermon of the pastor. I do not like for my preacher to preach about politics, nor do I like for him to get mixed up in them. As for sermons on the problems of the day, I think this depends on the church and the community. Bible sermons appeal mostly to me.

And then, I expect my preacher to live every day as he would have his members to live and as he preaches for others to live. I want to know that I would never be ashamed to say, "That's my preacher."

ROSEMARY REED.

Pine Bluff, Arkansas.

Primarily—A Preacher

WHAT do I expect of my preacher? Something which I make it very difficult for him to do.

So long as the present organization of the church continues, the preacher must, of necessity, be something of an administrator as well as a pastor and preacher. Institutional finance and business problems, which scripturally are made the concern of the board of deacons, are usually wrestled with by the preacher, and solved by him if solved at all. Likewise, the spiritual oversight of the congregation, in theory the joint function of all the elders, in practice falls almost entirely upon the preacher.

Gus O. Nations

Since modern practice and the lethargy of other officers of the church have thrust these burdens upon him, he must have the capacity and zeal to carry them or be regarded as lacking in essential qualifications of his profession.

But in my judgment the effectiveness and value of a preacher to his church are reduced in direct proportion to the measure of these extra-ministerial duties which are imposed upon him.

Primarily he should be a preacher. The value to me of my preacher depends upon his understanding of the life and messages and plan of the Master, and his ability to discuss them with clarity and apply them to the complexities of modern life and society.

To do this effectively, he must participate in community affairs and exhort his people to cast the weight of moral leadership into the balance on the side of civic righteousness. But all of this should be only a means to an end and not the end itself. His ultimate purpose should be to lead mankind to the true Way of Life.

To that end, "this one thing" he should do—by his personality, life and sermons—to point ever to Jesus with the constant admonition, "Behold, the Lamb of God who taketh away the sin of the world!"

GUS O. NATIONS.

St. Louis, Missouri.

He Must Challenge My Thinking

SOME of the things I expect of my preacher are:

(1) I want my preacher to demonstrate by precept and example that in all his life relations he is an intelligent, faithful and sincere prophet of Christ.

(2) I desire my preacher, through his integrity, intellectual ability and spiritual fervor, to be honored and respected by the men and women he serves and by the community at large.

John Rogers

(3) I want the Christian faith of my preacher to be so radiant that the men, women and children he serves will find in him a source of consolation, strength and support in their hour of trouble, heartache and weakened faith.

(4) I desire that my preacher give first consideration to introducing men and women suffering from fear, disillusionment and sin into the growing and eternal fellowship with God.

(5) I expect my preacher to possess that spiritual power, intelligence and good judgment which will enable him in his effort to build a Christian culture to direct the thinking of those he serves in the field of applied Christianity. In his application of the teachings of Christ to the material forces of our day he must possess that spirit of patience, sympathy and good judgment which will enable him to carry his listeners with him in his thinking. He must realize that the building of a Christian society is a slow process; that immorality and injustice cannot be overcome in a day.

(6) I do not want my preacher to agree with me but I do desire that he possess that quality of intelligence and sincerity which attracts my interest and invites my support.

(7) I do not want my preacher to avoid either theological or social-economic problems about which there are differences of opinion. I want him to study such questions and deal courageously with them in his sermons *but* I want him to approach them as a true prophet and a true scholar and not as a dogmatist or a propagandist. I desire that he discuss them with an intellectual and spiritual insight that will challenge the thinking of his listeners.

Mrs. Rogers and I read at least parts of many weekly and monthly magazines that come to our home. Of all these magazines I read the *Christian Century* with most interest. This interest is not created because I always agree with it. In fact I disagree with many of its editorials and articles. It is, however, of such high quality that it challenges my thinking. In a similar way I want my preacher to challenge my thinking.

(8) Such a preacher has a right to expect me to give loyal personal and financial support to him and his program for the church.

JOHN ROGERS.

Tulsa, Oklahoma.

My Preacher—A Prophet

RECENTLY I heard a famous preacher speak of worship as the soul's search for the meaning of life. One's preacher should be one's interpreter and guide in that search.

Therefore, I expect vital sermons, which stimulate and challenge me. By vital I do not mean doctrinal, for theology or orthodoxy seems unimportant in my busy life. How to become more consistently Christian in my personal relationships is what concerns me rather than pronouncements on correct forms and rituals. A preacher with whom I always agree would soon cease to interest me. If he presents controversial questions he should state both sides before drawing conclusions.

—Underwood & Underwood

Maurine M. Griffin

Sincerity should be his prime virtue. This quality is sensed in everyday living rather than pulpit protestation. "It is the spirit of the man, not the letter of his philosophy which heals."

A democratic interest in all his parishioners, regardless of social and financial standing; a wisdom born of education plus experience in living, to answer questioning hearts; a sympathetic non-professional giving of service in times of distress—these personal qualities I consider imperative for a preacher today.

Christian union, race relations, social justice are not problems to be solved by commissions discussing them. Let the local church become an experimental station and we restless ones will have less feeling of frustration and disease. (At least our bluff will be called!) We are weary of "activities" which have lost their meaning. The preacher must be without fear, a leader by example as well as in thought—a prophet whose voice pierces the wilderness of our confusion rather than a priest who dutifully or even beautifully performs his office.

MAURINE M. GRIFFIN.

West Orange, New Jersey.

My Preacher—Discriminating

USUALLY when considering what qualities my pastor should have I think of such things as personal morality, spiritual devotion, tolerance and an abiding faith. Coupled with these qualifications he should also possess certain practical characteristics. The work of the ministry really requires the executive ability of a Henry Ford, the oratorical gifts of a Henry Ward Beecher and the teaching ability of a Mark Hopkins.

Chester Hunt

Hundreds of ministers a few years ago by their attitude and by their preaching, apparently encouraged participation in mass murder, sometimes called war. They were just as spiritual and devoted in 1917 as they are today, and yet, in my opinion, far more of a menace to the Kingdom of God than the most notorious gamblers, prostitutes or liquor vendors.

What the American ministry lacked in 1917 was not high moral character but simply intelligence. It is this quality, the ability to analyze complex social events, which I expect in my pastor above all others.

The preacher cannot escape his responsibility by saying that his job is only to preach broad ethical principles. That type of preaching is meaningless for the simple reason that today all men give lip service to the same ideals. Liberty is the watchword of both the Liberty League and the New Deal. Collective bargaining is espoused with equal fervor by Tom Girdler and John L. Lewis. Americanism is the slogan of both the American Legion and the Communist Party. Peace is the goal of pacifists and army officers. Temperance is espoused by brewers and W.C.T.U. officials.

Evil is no longer of hideous mien: It has literally taken the cloth and assumed all outward signs of respectability. If the preacher is to have any ethical influence in the community he must acquire the ability to see behind the smoke screens. That task is not easy—it requires the most highly trained minds the church can produce. But if the pastor who directs the tremendous emotional power of religion cannot direct it wisely, he will either become a menace to society or he will be utterly innocuous.

CHESTER HUNT.

Boulder, Colorado.

How to Observe the Week of the Ministry

October 3-10, 1937

1. A sermon in every church on the office and exaltation of the ministry.

2. An exchange of pulpits where desired to emphasize the place of the Ministry and enrollment of church to pay the 8%.

3. Use free responsive scripture reading, "How Shall They Hear Without a Preacher?" Place an order for quantity desired.

   a. In Sunday service October 3 or 10.

   b. In opening exercises of Bible School October 3 or 10.

   c. In opening exercises of Adult Classes October 3 or 10.

   d. In October meeting of Church Boards.

4. Use topic, "The Choosing of Matthias," for mid-week meeting October 3-10.

5. Enlist all churches not paying the 8% dues to begin in October or not later than January 1, 1938, and all ministers not members to begin payment of the 2½%.

6. Present claims of the 8% dues to all October Board meetings, in churches not enrolled.

7. Pray for the ministry and the church that both may be used mightily to advance the Kingdom of God.

Social Trends

By JAMES A. CRAIN*

Home Missions Takes a New Turn

SOMETHING new in the work of home missions among the Disciples of Christ came into being when representatives of the various home missions institutions and racial groups gathered at Jarvis Christian College, Hawkins, Texas on August 31 for a five day conference under the leadership of Willard M. Wickizer, secretary of the division of home missions, and Miss Dale Ellis, secretary of the department of home missions institutions. Among the thirty or more delegates in attendance were representatives of Hazel Green Academy, Hazel Green, Kentucky, Southern Christian Institute, Edwards, Mississippi, Jarvis Christian College, Hawkins, Texas, Mexican Christian Institute, San Antonio, Texas, Japanese Christian Institute, Los Angeles, California, the Mexican Mission, Dallas, Texas, pastors from our Mexican churches in the Rio Grande Valley of Texas and representatives of our French work in Louisiana.

This was the first time representatives of these diverse groups had ever been together. This fact perhaps helped to emphasize differences of language, social background and habits of thought. This was manifested in the first days of the conference by observable tendencies toward maintaining group identity, but as time went on, this tendency disappeared and by the end of the conference Mexicans, Japanese, Negroes, French Acadians and white Americans were well on the way toward a group solidarity based upon mutual appreciation and understanding.

Heretofore our home missions workers have been isolated within their own fields. For some of the French workers, for instance, this was the first conference they ever attended. They are big strong virile men in whose veins still runs the buoyancy of the Gallic nature and on whose lips the music of their native language still lingers. It is poverty and isolation from the rich heritage of our civilization that makes them different. Our brown Mexican pastors constitute an impressive group. The younger men are graduates of some of our best schools, Texas Christian University, Phillips and others. Our Mexican church in San Antonio, under the leadership of Brother Jose M. Cueva, has 550 members and is still growing. Other Mexican churches are located at San Benito, Texas, McAllen, Texas, and Robstown, Texas. Mexican Christian Institute at San Antonio and the Mexican Mission at Dallas minister to racial groups as needy as can be found anywhere in the United States.

Studying the Home Missions Movement

The importance of the conference was not solely in bringing these groups together for fellowship, though that element may easily prove to be as valuable as anything that was done or planned for the future. Under the leadership of Mr. Wickizer the group undertook to study the home missions movement and to get a grasp of the fundamental principles of the philosophy upon which it is based. Miss Ellis led representatives of the home missions institutions in a study of their programs and plans for improvement. The writer enjoyed the priceless opportunity of leading the group in discussions concerning the possible community outreaches of their respective tasks and ways of widening the circle of service. One is tempted here to divert to the most excellent programs of community service being carried on by some of our home missions institutions, but these must wait for more detailed treatment than can be given here. Must wait, too, stories of poverty, human need, exploitation, low wages, unbelievable living conditions that are crying for space to tell themselves.

The conference laid the foundation for a wider fellowship between widely diverse elements within our brotherhood which had never before been conscious of fellowship with each other or with the brotherhood as a whole. Each person in the conference went back to his task seeing it in a new light and with a consciousness that he was a part of a larger enterprise that involved not only his own work, but that of other institutions, races and groups as well. They saw the programs of other groups diagrammed on the blackboard and heard discussions as to what would work and what would not work. They had their ideas about the tenant farmer and the share cropper modified by the experiences of those who have lived in the midst of these folk all their lives. They got a glimpse of how and why the Japanese of the Pacific coast do not have some of the economic problems that plague other groups. They saw evidences of the progress being made by the Negro, as demonstrated by the splendid specimens of manhood and womanhood from Southern Christian Institute and those on Jarvis campus. As a result they went back home with their zeal fired to tackle a task that will not be complete until they have worked themselves out of a job. Plans were laid for a similar conference next year at Southern Christian Institute.

New International Headache

AS JAPAN'S "undeclared war" against China continues to take toll of life and treasure the tense situation in Europe is brought to a critical stage by the development of a new form of piracy. Unidentified submarines operating in the Mediterranean during recent weeks have sunk a number of ships, principally Spanish, British and Russian. On a recent occasion a torpedo was fired at a British destroyer, but fortunately the aim was bad. At this writing France and Great Britain are preparing to take steps to rid the Mediterranean sea-lanes of this menace. The British press, apparently with government sanction, has broadly hinted that the submarines are Italian and that this is but a new form of *Il Duce's* intervention in the Spanish conflict. When Russia flatly charged Italy with responsibility and demanded indemnity, Rome loudly roared its denials and Italo-Russian relations, strained at best, were brought to the breaking point.

Hatreds Coming to Crisis

International hatreds are rapidly coming to a crisis. Obviously the present situation in Spain cannot continue for long. Italy has thrown off all disguise of intervention and proudly proclaims that Santander was taken by Italian troops operating in Spain on behalf of the insurgent government. While Hitler has not as yet done any such boasting, it is well known that German aviators and German military advisors are in the insurgent ranks and constitute a very important element in the conflict. In China, there has begun a major war which has already caused the death of thousands of Chinese civilians and the bombing and burning of defenseless cities. Foreigners have been killed and the British ambassador machine-gunned and critically wounded by a Japanese plane. It is difficult to see how Russia can long keep out of the conflict unless the Chinese should prove to be well enough prepared to beat Japan without foreign military help. So deeply are the nations involved in international quarrels and so precarious is the situation of a half dozen dictatorships that they may choose war as the solution out of sheer desperation. In a new book just off the press, Professor E. H. Carter of the department of international relations of the University of Wales, traces the whole situation to "those who are in the main satisfied with the present international distribution of the world's goods and those who are not." There is a grain of comfort in his declaration that Italy, Germany and Japan, the three dissatisfied nations, have little in common and many and serious differences. The danger is that they will destroy both themselves and us before they discover this fact.

*Executive secretary social education and social action for the United Society.

Church and Community

A Report on Section I of the Oxford Conference

By SAMUEL C. KINCHELOE*

THE report to the Oxford Conference of Section I, the section studying the church and the community, begins with a statement of the nature of the present world. The outstanding feature of our world to which this report calls attention is a "divided and disunited mankind." Only a few times in history have the divisions and conflicts of men been as sharply placed as they are today. The old sanctions have lost their control and authority. Each group is seeking to gain its stake in the world. Diverse philosophies and theologies characterize these various groupings.

The group recognized very early in its meetings the necessity of a clear statement calling the church itself to repentance and re-commitment.

The Section inquired as to how men shall know who God is and in what ways they should walk. The answer was given that God himself has made this revelation in Jesus Christ. "In God is the secret of true fellowship and unity amongst men and in Christ is revealed what that secret is. The first task of the church, therefore, remains now as always, to make known the gospel and to assert the claim of Jesus Christ as the incarnate word of God to mankind, and to the lordship of all human life."

Since the church, however, has in it many of the very ills from which humanity as a whole suffers, the church must confess its sins, seek forgiveness and cleansing of its life.

While the Section was quick to make these general statements and to relate its work to the basic propositions of the church, it immediately sensed the danger of resting upon these broad statements because of the fact that man must have more specific guidance in the daily round of the many perplexing problems of living.

The Section discussed the general topic of church and community under three main headings:

I. The Church and National Community (Volk)—

The term "community" is most often used in America to refer to the local and geographical aspect of some social organization. This term was used quite differently in the Oxford Conference. It was really used to refer to a society—a people or a nationality grouping. The term *Volk* is also used in many of the discussions. One must catch something of the spirit of Europe in order to understand the significance of the term *Volk*. Since the close of the World War many small nations have been struggling for their existence. This topic deals with the relationship of the church to this "national community." Here is raised the vital question of the relationship of a church group to the life of a people within which it lives. The age-old question of responsibility to nationality grouping as against a world organization of Christians on the one hand and the interests of parties within the nationality on the other hand is put in dramatic form in many countries in Europe. The Section made a sharp distinction between loyalty to one's people, legitimate patriotism and national egotism which conceives of itself in absolutistic terms and disregards minority groups or other nationality groups upon the earth.

II. The Church and Race—

The second problem in the church's relationship to the community was discussed under the heading of "Church and Race." The existence of races was regarded as full of possibilities for the enrichment of human life. There is no room for differentiation between the races as to their intrinsic value, all being alike in the concern of God. Against all racial pride, hatred, persecution and exploitation the church must set its face implacably.

III. The Church and Common Life—

The report urged the need for reestablishing close relations with the people. There is ground for the criticism that the church has lost touch with the everyday activities and problems which fill men's lives. The church is not wholly to blame for this situation, for spheres of the common life in which it formerly led have been taken over by the community or state. "*These changes can but challenge the church to seek new areas and new means for the redemption of the common life.*"

Practical Suggestions

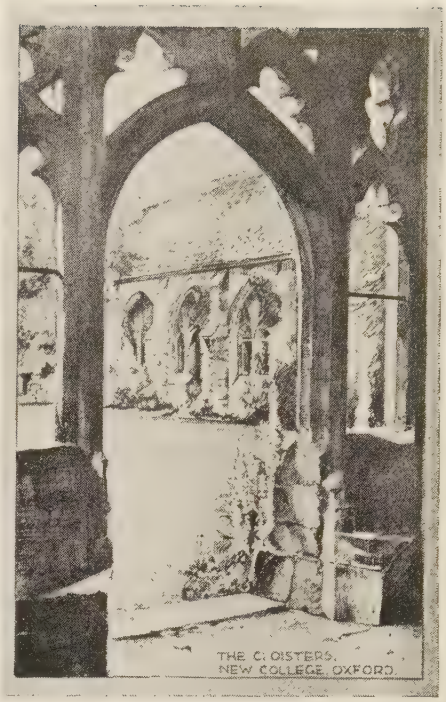
Under the heading of practical suggestions the Section declared that "**there is a call from God today:**

"1. To every local congregation to realize at any cost in its own self that unity, transcending all differences and barriers of class, social status, race, nation, which we believe the Holy Spirit can and will create in those who are ready to be led by him.

"2. To different churches in any district to come together for a local ecumenical witness in worship and work.

"3. To all Christians to a more passionate and costly concern for the outcast, the under-privileged, the persecuted, the despised in the community and beyond the community.

"4. More specifically to the church to extend its concern to the particular areas of life where its work is continuously undone and where existing conditions



thwart the will of God for his children such as: misunderstanding between old and young, tension between men and women, health, housing, employment, recreation, in their distinctive rural and urban forms. Thus the church seeks to express God's concern for every man in his own neighborhood and vocation.

"5. To Christians to seek by simplicity and discipline in personal living to go beyond the accepted standards of the community in the direction of the love revealed in Christ.

"6. To the church to undertake new social experiments, especially in local communities, through which the general level of conscience may be raised.

"7. To Christian men and women in the same vocation or industry to meet together for prayerful discussion as to how in their particular sphere of the common life the problems which arise can be dealt with as God would require.

"8. To the church to play a healing and reconciling part in the conflicts, misunderstandings or hatreds which arise between interests or classes within the local community or the nation.

"9. To members of the Christian church to be ready to undertake responsibilities in local and national government, and the church should seek to guide and support these, its representatives in their efforts to solve the problems by which they are faced in the light of Christian principles.

"10. Finally, there is laid upon the Christian church in all lands the obligation to create and to foster a solidarity and cooperation with one another which are stronger than all the divisions which now disrupt the family of mankind. The ecumenical movement which has found expression in the Conference at Oxford should become an integral part in the life of every church, every local congregation, every individual Christian."

*Dr. Kincheloe is a Disciples minister and a professor at Chicago Theological Seminary.

WORLD CALL

Church and State

A Report on Section II of the Oxford Conference

By FREDERICK W. BURNHAM*

THE report of Section II on Church and State, as it came before the Oxford Conference, is rather repetitious in its several parts. It bears the marks of carpentry, of having been put together out of contributions from several hands, as, indeed, it was. It needs to be recast and reduced to unity. Probably that will be done before it is put into print. But, that our readers may know the substance of its contents, we here attempt to reproduce its essential ideas.

Introduction—

The document states that it was not the purpose of the section to set forth a doctrine of the relation of church and state in an academic form; but to express a Christian attitude toward the problems which confront church members both in their individual and in their corporate capacities, and to distinguish those principles which should guide them in the existing circumstances of modern society.

I. Distinction of Function of Church and State—

The church and the state have distinct functions in regard to society. The concern of the state is to provide men with security and order in a world of human limitations and of constant change. In its duty of maintaining public order the state must sometimes use coercion and it has to work within the limits of what seems practical. Yet it is not without its ideals of human welfare.

The aim of the church is to create a community founded upon divine love and good-will—the Kingdom of God on earth. The specific character of its activity is not force, but the operation of grace and love.

There are certain social activities which may be performed by either church or state; sometimes in cooperation, sometimes in opposition. In these areas, at times, tension is unavoidable and solutions will vary according to historical circumstances. Whatever the circumstances, however, the Christian's choice will be to know and do the will of God.

II. Duties of the Church to the State—

The primary duty of the church to the state is to be what our Lord intended the church to be: that she should witness for God to the world by preaching the gospel, proclaiming her faith before men, teaching both young and old to observe the divine commandments, and serving the nation and the state by proclaiming the will of God as the supreme standard to which all human wills must be subject and all conduct conform.

From this responsibility follow, for the church and its members, the duty to pray for the state and for those in authority; to render obedience to the state, under God; to cooperate with the state in promoting the welfare of citizens; *to criticize the state so far as it departs from the standards of justice set forth in the Word of God, even to disobey the state's command if contrary to the Word of God;* to hold before men those principles which uphold the dignity and freedom of man as made in the image of God; and to permeate public life with the spirit of Christ.

These duties rest upon Christians, not only as individuals, but also upon the church in its collective capacity as a Christian community. The church should serve the state by illustrating in its own life what is God's will for society as a whole. In the interpretation of these duties it should be recognized that as the church in its own sphere is a universal society, so the national state is not itself the ultimate political unit, but a member of the family of nations with international relations and duties.

III. The Liberty of the Church Within the State—

The state constitutes an order within which Christians have to live and witness for Christ. It may either promote or hinder the mission of the church.

Two facts in the present world-situation lay upon the church the duty of reconsidering its relation to the state and redefining its practical attitude; viz., a growing de-Christianization in some states, and a wide-spread tendency for states to control the totality of human life and to attribute absolute value to the state, to the national community, to the dominating class or to the prevailing cultural form.

Where possible the church should be given the fullest liberty to fulfil its proper function. Where there are majority and minority churches the same essential liberty should be granted to both. Membership in a minority church should not be a ground for denying civil equality.

Even in a country where the church can lay no claim to legal status it cannot escape its primary duty of witness. Its witness, in that case, must include a witness against such denial of fundamental justice. If such witness is denied or suppressed, all other churches have a duty to support and succor the suffering church.

The freedom of the church should include freedom of worship, preaching and teaching; of the education of its ministers and training of leaders; of Christian service and missionary activity; of cooperation with other churches, and such freedom of action on the part of citizens as will make possible the accomplishment of these ends.

IV. The Present Task of the Church—

From this brief survey it would seem apparent that the following tasks and opportunities lie out before the churches.

1. To summon their own members, both as individuals and as organized bodies, to repentance for their sins of omission and of commission, in that they have not lived up to the Word of their Lord: "Ye are the salt of the earth and the light of the world"; that they have not expressed their faith in terms of their social relations; that they have accepted without protest existing social divisions; that churches have, at times, made totalitarian claims and put their trust in worldly support more than in their divine Lord.

2. To create within the local community, the nation and the world such agencies of cooperative action as shall make it possible for them to discharge effectively those tasks which can be done in common.

3. To summon their individual members in their several callings, both clerical and lay members, men and women, to cooperate with the state in such constructive tasks as may be for the good of all the people.

4. To guard for all the churches, both as groups of witnessing Christians and in their organized capacity, the opportunities of worship, of witness, of service and education essential to their Christian mission.

5. To follow with sympathetic interest the fortunes of those Christians and non-Christians, who are victims of cruelty and oppression, and to do their utmost to secure for them a treatment compatible with the dignity of their human personality as children of God.

Finally, all churches, of every creed and order, need to seek and pray for a world vision of their relationships, to cultivate a truly ecumenical mind in order that through a Christian international relationship of states and a universal fellowship of believers, the Kingdom of God may come and his will be done on earth as it is in heaven.

*Dr. Burnham is pastor of Seventh Street Christian Church, Richmond, Va.

All Thankfulness and Praise

By GRACE W. McGAVRAN

A Service for the Dedication of Offerings on Thanksgiving Sunday

The following groups will be needed, their size to be determined by the seating capacity of your choir: The Young Women's Speaking Choir and the Young Men's Speaking Choir, each made up from members of the Senior and Young People's departments (small schools using also Intermediates); The Reader; The Quartette; Two Representatives from each department from Beginners through Adult Classes to bring forward the offering at the time designated. (The Beginner's, Primary and Junior Departments to be seated in the front of the auditorium.)

Organ prelude—"Dix" played while the *Reader, Quartette,* and *Speaking Choirs* silently take their places in the choir loft.

Processional hymn—"Praise to God, Immortal Praise,"* sung by all in choir loft and audience as the children's departments enter and take their places.

Call to worship—(given as follows)

Reader—Praise ye the Lord.

O give thanks unto the Lord, for he is good;
For his loving kindness endureth for ever.

Women's choir—Who can utter the mighty works of the Lord?

Men's choir—Or show forth all his praise?

Reader—O give thanks unto the Lord; call upon his name: make known his deeds among the people. Sing unto him, sing psalms unto him: talk ye of all his wondrous works. Glory ye in his holy name:

Both choirs—Let the heart of them rejoice that seek the Lord.

Seek the Lord, and his strength: Seek his face evermore.
Remember his marvelous works that he hath done;
His wonders, and the judgments of his mouth.

Hymn—"O Lord of Heaven and Earth and Sea."* Stanzas 1, 2, 3, by quartette (to tunes "Fletcher" or "Almsgiving"):

O Lord of Heaven and Earth and Sea,
To thee all praise and glory be!
How shall we show our love to Thee,
Who givest all?

The golden sunshine, vernal air,
Sweet flowers and fruit Thy love declare;
When harvests ripen, Thou art there,
Who givest all.

For peaceful homes and healthful days,
For all the blessings earth displays,
We owe Thee thankfulness and praise,
Who givest all.

Scripture—Colossians 3:12-17 given thus:

Reader—verses 12, 13, 14.

Men's Speaking Choir—verse 15.

Women's Speaking Choir—verse 16.

Reader—verse 17.

Quartette—(singing as before)

Thou didst not spare thine only Son,
But gav'st Him for a world undone,
And freely with the blessed One
Thou givest all.

Reader—Today we meet to remember those who in great faith through all the years gone by have carried the Church forward to greater vision and greater service. Shall we not all, without book or number, sing together one verse of "Faith of Our Fathers."

Congregation and choirs—"Faith of Our Fathers," Stanza 1.

Reader—And we who in this generation carry forward that faith, and seek that vision which shall lead us on, come today also to dedicate ourselves and our substance to the great work of the Church as she seeks to build the body of Christ in the life of America. Let us today see the vision and uphold the hands of our Church in her great work.

Quartette—(singing very softly)

For souls redeemed, for sins forgiven,
For means of grace and hopes of heaven,
What can to Thee, O Lord, be given,
Who givest all?

Reader—Let us have thankfulness, whereby we may offer service to God, with reverence and awe.

(The Beginner's Teacher comes to the platform while some song familiar to the Beginners is softly played. She has with her the two representatives of the Beginners who will place their offering.)

The Beginner's Teacher—We have come to God's house today to thank Him. We have brought a gift. The gift is to help our dear Church in her work all over this country. Would you like to put your gift in the offering basket?

(The Beginner's representatives place their gift in a basket on a low table, center back. They then join their teacher.)

The Beginner's Teacher—Are there other children who have brought an offering today, to thank God for our Church and to help our Church to work?

(Primary and Junior Representatives come forward and place their offerings. They then join the teacher to one side.)

Reader—All may share in the Thank Offering. All, even the youngest. All, even the oldest. All, even the poorest. All, even the richest.

(Representatives from Intermediate, Senior and Young Peoples departments and Adult Classes come forward and bring their offerings. They then take their places standing to the side facing the children.)

Reader—"Watch ye, stand fast in the faith, quit ye like men, be strong. Let all that you do be done in love."

Speaking choirs—Isaiah 42:5-7.

Quartette—(as all representatives stand with bowed heads) singing as before—

We lose what on ourselves we spend
We have, as treasure without end,
Whatever, Lord, to Thee we lend,
Who givest all.

To Thee, from whom we all derive
Our life, our gifts, our power to give;
O may we ever with Thee live,
Who givest all.

Benediction—

*If the hymns suggested for the processional or the quartette are not available, other hymns of praise and thanksgiving may be substituted.

WORLD CALL

Program International Convention of Disciples of Christ

Columbus, Ohio, October 26-31, 1937

Theme—"Building the Church"

Tuesday Evening, October 26

Columbus Auditorium

A. W. Fortune, president, and John Rogers, vice-president, presiding; Owen M. Walker, director of music

7:45 Hymn, "Love Divine, All Love Excelling"
7:50 Responsive Reading and Prayer, Ernest L. Harrold
8:00 Special Music
8:10 Address of Welcome, Hon. Martin L. Davey, Governor of Ohio
8:25 Introduction of Fraternal Delegates from Australia
8:35 Presentation of Ex-Presidents of the International Convention of Disciples of Christ
8:40 Hymn
8:45 President's Address, "Returning to the Vision," A. W. Fortune
9:30 Hymn
9:35 Benediction, R. S. Tuck

Wednesday Morning, October 27

Columbus Auditorium

A. W. Fortune, president, presiding

9:00 Hymn, "We've a Story to Tell"
9:05 Responsive Reading and Prayer, Mrs. William H. Gillie
9:15 Address, "Educating the Church For World Missions," John Irwin
9:35 Address, "Building the Church in Rural America," George V. Moore
9:55 Address, "Building the Church in Latin America," Miss Lela E. Taylor
10:15 Hymn
10:20 Introduction of the Missionaries
11:30 Address, "The Faith of the Church—In God"—Edwin R. Errett
12:00 Benediction, John Nelson

Wednesday Afternoon, October 27

Columbus Auditorium

Mrs. J. T. Ferguson, vice-president, presiding

2:30 Hymn, "Lead On, O King Eternal"
2:35 Responsive Reading and Prayer, Mrs. Ritchie Ware
2:45 Unified Presentation of Annual Reports, Graham Frank
4:25 Hymn
4:30 Address, "The Church and the Liquor Traffic," Mrs. Margaret Bro
5:00 Benediction, Harry Owens

Wednesday Evening, October 27

Columbus Auditorium

A. W. Fortune, president, presiding

8:00 Hymn, "Faith of Our Fathers"
8:05 Responsive Reading and Prayer, B. F. Cato
8:15 Special Music
8:25 Address, "The Ministries New Day," President Albert W. Palmer, Chicago Theological Seminary
8:55 Necrology Statement, George O. Marsh
Memorial to Professor E. E. Snoddy, President Arthur Braden
Memorial to Grant K. Lewis, Robert M. Hopkins
Memorial to Dr. H. O. Pritchard, C. E. Lemmon
9:20 Benediction, Oscar Sutherland

Thursday Morning, October 28

Columbus Auditorium

John Rogers, vice-president, presiding

9:00 Hymn, "Hark! The Voice of Jesus Calling"
9:05 Responsive Reading and Prayer, James A. Dodd
9:15 Address, "Building the Church Through a Trained Ministry," A. C. Brooks
9:35 Address, "The Importance of Religious Education in the Building of the Church," M. E. Sadler
9:55 Address, "Building a Church Through Higher Education," J. T. T. Hundley
10:15 Address, "Conserving Student Life for the Church," Jack Finegan
10:35 Hymn
10:40 Address, "Contribution of Architecture to the Building of the Church," Stephen E. Fisher
11:00 Address, "Contribution of Worship to the Building of the Church," G. Edwin Osborne
11:25 Hymn
11:30 Address, "The Faith of the Church—In Christ," Dwight Stevenson
12:00 Benediction, Mrs. Fred Wolff

Thursday Afternoon, October 28

Columbus Auditorium

Neal K. McGowan, vice-president, presiding

2:30 Hymn, "O Master-Workman of the Race"
2:35 Responsive Reading and Prayer, Mark Anthony
2:45 Address, "The Church and the Industrial Order," Alva W. Taylor
3:25 Hymn
3:30 Annual Meeting of The United Christian Missionary Society
4:00 Business Session
5:00 Benediction, Russell C. Brown

Thursday Evening, October 28

Columbus Auditorium

Mrs. J. T. Ferguson, vice-president, presiding

8:00 Hymn, "In Christ There Is No East or West"
8:05 Responsive Reading and Prayer, Mrs. Florence Miller Black
8:15 Special Music
8:25 Message, "Our Brethren in Australia," Milo J. Smith
8:35 Message, "Our Brethren in Great Britain," C. R. Stauffer
8:45 Hymn
8:50 Address, "The Disciples and The Federal Council," Edgar DeWitt Jones
9:30 Hymn
9:35 Benediction, George D. Wyatt

Friday Morning, October 29

Columbus Auditorium

Neal K. McGowan, vice-president, presiding

9:00 Hymn, "I Am Thine, O Lord"
9:05 Responsive Reading and Prayer, Harvey Bream
9:15 Address, "Let These Stones Speak," Sidney R. Bradley
9:35 Address, "Building the Church Through Ministries of Mercy," J. Eric Carlson
10:05 Hymn
10:10 Unified Promotion Period, C. O. Hawley, Presiding
Address, "The Need of Advance," H. B. McCormick
Address, "The Five Year Program of Advance," W. H. McKinney
Address, "Scaffolding for the Divine," C. W. Longman
11:30 Address, "The Faith of the Church—In Salvation," Galen Lee Rose
12:00 Benediction, Mrs. H. L. McKinnon

Friday Afternoon, October 29

Columbus Auditorium

A. W. Fortune, president, presiding

2:30 Hymn, "Jesus Calls Us"
2:35 Responsive Reading and Prayer, Ralph E. Valentine

2:45 Address, "The Church and the War System," C. C. Morrison
3:25 Business Session
5:00 Benediction, C. M. Small

Friday Evening, October 29

Columbus Auditorium

John Rogers, vice-president, presiding

8:00 Hymn, "Have Thine Own Way, Lord"
8:05 Responsive Reading and Prayer, Mrs. J. S. Brechbill
8:15 Special Music
8:30 Hymn
8:35 Address, "The Church and the Orient," E. K. Higdon
9:05 Hymn
9:10 National Benevolent Association Pageant
9:40 Benediction, Herbert J. Bass

Saturday Morning, October 30

Columbus Auditorium

Mrs. J. T. Ferguson, vice-president, presiding

9:00 Hymn, "Blessed Assurance"
9:05 Responsive Reading and Prayer, Mrs. Charles Allan Thomas
9:15 Address, "Rehabilitating the Churches," George F. Cuthrell
9:35 Report of the Commission on Re-Study of the Disciples, William F. Rothenburger
10:00 Address, "The Church and the Home," Mrs. Grace Sloan Overton
10:25 Hymn
10:30 Address, "Organizing the Men for the Church," Harry Hines
10:40 Address, "The Laymen's Loyalty to the Church," Henry Johnson
10:55 Address, "Building the Church Through Evangelism," O. A. Trinkle
11:20 Message, "Giving the Bible to All Peoples," George Wm. Brown, General Secretary American Bible Society
11:30 Hymn
11:35 Address, "The Faith of the Church—In Immortality," P. H. Welshimer
12:00 Benediction, F. H. Pence

Saturday Afternoon, October 30

Columbus Auditorium

Neal K. McGowan, vice-president, presiding

2:30 Hymn, "O Beautiful for Spacious Skies"
2:35 Responsive Reading and Prayer, Robert L. Badgett
2:45 Address, "The Church and Nationalism," Walter W. Van Kirk, Secretary Federal Council of Churches of Christ
3:25 Hymn
3:30 Business Session
5:00 Benediction, Mrs. Leon F. Ziesloft

Saturday Evening, October 30

Columbus Auditorium

YOUTH SESSION

Selwyn Drummond, presiding

8:00 Devotional period, led by Bethany College students
8:15 Address, "Temples Still Undone," Cleo Blackburn
8:45 Music, A Capella Choir of Hiram College
9:00 Address, "The Church and Personal Religious Living," Earl N. Griggs
9:30 Benediction, Moray Martin

Sunday Morning, October 31

First Congregational Church, Broad Street

6:30 Sunrise Prayer Meeting Service, Jesse M. Bader, presiding

Sunday Afternoon, October 31

Columbus Auditorium

3:30 to 4:30 Communion Service
(Doors will not be open until 3:00 P.M.)

Sunday Evening, October 31

Columbus Auditorium

A. W. Fortune, president, presiding

8:00 Hymn, "I Love Thy Kingdom, Lord"
8:05 Responsive Reading and Prayer, C. L. Johnson
8:10 Special Music
8:25 Address, "The Church Universal—Its Life and Work," George Walker Buckner, Jr.
8:50 Hymn
8:55 Address, "The Church Universal—Its Faith and Order," Herbert L. Willett
9:20 Closing Prayer and Benediction, A. W. Fortune, president

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British Conference at Glasgow

(*Continued from page* 6.)

Miss Green said that her aim in the discussion was "to get into the right perspective this question of sex and to see it as a part of the spiritual whole."

In the development of the subject the speaker urged that the church abandon its "attitude of aloof condemnation" and seek to aid youth in frankly facing the question of sex as any other question of life. "The conspiracy of silence" must give way to sane Christian teaching and counsel. In her closing remarks the speaker pictured youth "finding the secret of self-discipline and the secret of active and purposeful living" under the guidance of an understanding church.

A most capable speaker was Mr. Wishart who dealt with the question of "Drink." He declared that he had signed a pledge of total abstinence at the age of seven or eight and had never seen cause to break it. He believed in prohibition. Nevertheless, while taking his stand as a total abstainer and a prohibitionist, he deplored the assuming of an attitude of superiority on the part of the abstainer and felt that it was possible for a "tea-totaler" to mingle freely with people who use intoxicants without compromising his own convictions.

In his closing statement Mr. Wishart said, "I am convinced for my life and for others that if one wishes to lead a good life which will be helpful to his fellowmen he should not drink. If he does drink he carries along with him something which is unnecessary, something which will not help him in the least toward developing and building his character, something that will prove continually a drag on all that is best in his life."

This and other sessions of the conference in which young people participated led visitors to place a very high estimate upon the ability and consecration of our British youth.

Opening of the College Year

Butler University
Indianapolis, Indiana

A NEW college of business administration and a junior college at Butler University began operation with the opening of the school year on September 13. The business school absorbed the former department of economics and a dean and new faculty members were appointed. The junior college will provide a complete two-year course for students who do not have sufficient financial support to complete the regular four years of study. It will enable the student to specialize in his major subject during the freshman and sophomore years. Completion of the two-year course will lead to the title of "Associate in Arts" or "Associate in Science." The two-year course may be continued as a four-year course with certain adjustments by the student. Sixty-four hours of credit are required for the completion of the course.

Addition of eight new courses and one new department in the college of religion at Butler have been announced by Dean Frederick D. Kershner. Dr. Elmer G. Homrighausen will give instruction in the theology of crisis, current theological trends and the church and state in the modern world. Professor W. J. Moore, who has recently been added to the Butler faculty, will lecture to classes in history of religion, introduction to the synoptic Gospels, and the Septuagint selected readings.

A new department called "Christian Ministries" has been created with Professor Arthur Holmes as its head. Under this new division will come all special lectures. Those who will be heard on the series of lectures this fall are Donald C. Gilley, on "The Church Choir"; W. A. Shullenberger, "The City Church"; Rabbi M. M. Feuerlicht, "Jewish Festivals and Rites"; T. K. Smith, "Church Organizations"; and P. H. Welshimer, whose subject will be announced later.

Hiram College
Hiram, Ohio

New appointments to the faculty and administration of Hiram this year include: Frederick J. Holter, assistant professor in physical education, and football coach; Bruce Morris, assistant professor of economics; Mrs. Katherine Fickes, matron of Bowler Hall; and Mrs. Grace Hall, matron of Northview. Mr. Holter is working for his doctorate at New York University; Mr. Morris is receiving his Ph.D. from the University of Illinois.

During the month of August, in the absence of Fred Helfer, pastor of the Hiram Church, Professor J. J. Turner of the department of biology and Professor Ralph H. Goodale of the department of English have occupied the pulpit.

The Second Annual Alumni Giving Campaign under the direction of Norman Townsend of Cleveland, and Mary Boyer, alumni representative, is in the organizational stage.

With the prospect of a large registration, the college has found it necessary to rent homes in town to accommodate all incoming students.

Faculty members having sabbatical leave of absence this year are: A. H. Brunelle, professor of Latin and Greek, first semester; Miss Adah Peirce, dean of women and professor of sociology; and Elbert H. Clarke, professor of mathematics, second semester.

Harold G. Barr

Kansas Bible College
Lawrence, Kansas

Harold G. Barr, for the past thirteen years pastor of the Christian Church at Liberty, Missouri, has accepted a call to become dean of the Kansas Bible College, and pastor of the First Church, Lawrence. He succeeds Seth W. Slaughter who assumed his duties as dean of the Bible College of Drake University, Des Moines, Iowa, September 1.

Dean Barr received his A.B. and B.D. degrees from Drake University, and has done special work in the University of Chicago. He has served several pastorates, and while at Liberty taught English literature in William Jewell College.

Texas Christian University
Fort Worth, Texas

Fifty-one students received degrees at the annual summer commencement at Texas Christian University which was held on August 20. Dr. Clinton Lockhart preached the baccalaureate sermon at the University Christian Church, and the commencement address was delivered by Dr. W. C. Morro.

Enrollment for the regular 1937-38 session which opened on September 10, is much higher than in 1936-37, according to Registrar S. W. Hutton's figures.

Five new faculty members took up their duties at the opening of the autumn session. These are: Dr. Austin L. Porterfield, professor of sociology; Dr. William V. Roosa, associate professor of Old Testament; Dr. James H. Dougherty, associate professor of education; Paul Dinkins, instructor in English, and Johann A. Hinrichs, instructor in German and French.

Of the 1598 students who attended T. C. U. during 1936-37, twenty-one states and two foreign countries were represented. States other than Texas represented were: Arkansas, California, Colorado, Illinois, Indiana, Iowa, Kansas, Kentucky, Louisiana, Massachusetts, Missouri, Montana, New Mexico, New York, Ohio, Oklahoma, Pennsylvania, South Carolina, Washington and West Virginia. The foreign countries were Mexico and Ecuador.

A survey shows that five members of the faculty have a total tenure with the college of 122 years: Dr. Clinton Lockhart, professor of Old Testament and Semitics, has been with the school since 1906; Dean Colby D. Hall, continuously since 1912, with a teaching period previous to that time; Will M. Winton, professor of biology and geology, joined the faculty in 1913; Mrs. Winton, instructor in biology since 1916; and President Waits, who became president in 1916. Eleven additional faculty members have served fifteen years or more.

Disciples Divinity House
Chicago, Illinois

The Pastors' Institute which was held July 26-30, was one of unusual interest and success this year, with registrations increased by more than a hundred over last year. The two new features—the bringing in of an outstanding personality from abroad (Dr. Leighton Richards, Carr's Lane Church, Birmingham, England) to preach the opening sermon and conduct special courses, and the special class for ministers' wives—proved to be exceedingly worth while. Thirty-one denominations were represented, with Disciples leading in the number of registrations, and representatives from thirty-six states, two Canadian provinces and Hawaii.

The forty-first annual meeting of the Campbell Institute was held in the Common Room of the Disciples House in the afternoon and evening, July 27-30. Newly elected officers are: President, Perry J. Rice; vice-president, John L. Davis; secretary-treasurer, A. T. DeGroot; editor of the *Scroll*, E. S. Ames The annual dues were raised to two dollars in the hope that further debt would thus be avoided.

The Disciples' Student Work Seminar convened in the House August 2-6, meet-

ings being held morning, afternoon and evenings. Miss Lura E. Aspinwall is the national student work director; H. L. Pickerill was chairman of the Seminar. Sessions proved interesting and profitable to the workers assembled from student centers and colleges.

The Disciples Club has met regularly with a series of varied and interesting programs. Recently the Club enjoyed the following: Sylvester Jones of the Society of Friends, concerning his recent trip to Spain and the conditions there; Dr. C. S. Sommer, psychiatrist, and his review of a specific case; and Homer P. Gamboe, for fifteen years a missionary to India, who spoke on "Present Trends in India Missions."

Lynchburg College
Lynchburg, Virginia

For the past two years, just after the opening of school in the fall, the Lynchburg College faculty has been profited by a Faculty Seminar held at a nearby resort. Dr. W. C. Bower of the University of Chicago has been the leader for two years. This year the leader for the seminar was Dr. Luther A. Weigle of the School of Religion at Yale University. With Dean Weigle's background, experience and ability the seminar proved of rare value and help as well as a time of delightful fellowship.

From early reports it is indicated that the enrollment at Lynchburg College this year will be greatly increased. Special work has been done in the enrolling of new students by Mrs. Dana F. Robinson, dean of women of the college; G. Curtis Jones, an alumnus of Lynchburg and a graduate of Yale School of Religion; and by Charles Harmon, who was at one time a member of the faculty and is now taking his theological work at the Southern Baptist Seminary, Louisville, Kentucky.

The freshman class includes students from New York, New Jersey, Connecticut, West Virginia, Virginia, North Carolina, Florida, and a large number from the city of Lynchburg.

Each summer improvements are made on the Lynchburg campus, and this year has been no exception. Carnegie Hall, the boy's dormitory, has received special attention, resulting in more convenient and attractive facilities.

Chapman College
Los Angeles, California

The faculty of Chapman College has been enlarged for the coming academic year by the addition of three teachers: Kenneth L. Holst of Burbank, California, will become professor of political science. Mr. Holst is a Chapman alumnus and has his A.M. degree from the University of Southern California. Miss Ruth Righter of Hollywood, who holds an A.M. degree from Occidental College, will coach women's athletics and serve as dietetic advisor. Mrs. Lucie Saylor, South Pasadena, will join the department of English literature. Mrs. Saylor holds an A.M. degree from the University of Southern California, and has studied in Canada and Great Britain.

Eureka College
Eureka, Illinois

Added to the list of new faculty members previously announced, who assumed their duties at Eureka College at the beginning of the autumn session, are Dr. W. Lou Tandy, professor of economics and business administration; Miss Martha Schreiner of Kewanee, Illinois, acting assistant professor of French and German; and Miss Helen L. Spence, Iowa City, Iowa, home economics.

Dr. Tandy did his undergraduate work at Wayne University, Detroit, Michigan, receiving his masters degree from the University of Michigan, and his doctors from the University of Illinois, and has had a wide experience in business and industry. He comes to Eureka from the University of New Mexico. Miss Schreiner has degrees from Northern Illinois State Teachers College and Northwestern University; and in addition to college work in German, was taught to read, write and speak German from childhood. Miss Spence, who accepted the home economics position which was vacated by Miss Gertrude Taylor's resignation in order to become Assistant State Supervisor of Home Economics, has an A.B. and a masters degree from the University of Iowa. She has taught at Cornell College, Mt. Vernon, Iowa, and at Parsons College, Fairfield, Iowa, being head of the home economics department at the latter college. During the past summer she has been studying stage and costume designing at the University of Iowa.

Arthur Randall, son of an Apostolic missionary from Canada, now living in Tokyo, Japan, is enrolled in this year's freshman class at Eureka College. Mr. Randall has been serving as personal secretary to Kagawa, the great Japanese leader in the modern social, economic and religious movements. He is very much interested in radio and photography, and has been doing the photographic work for Kagawa and his associates. He has a complete set of photos of "the work," as it is called.

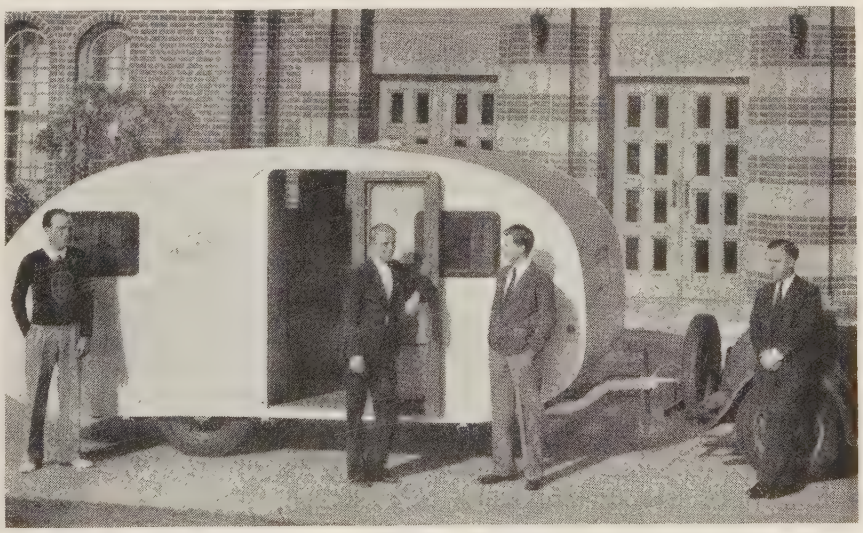
Arthur has been granted a scholarship at Eureka which is available to children of missionaries. He was contacted through Miss Bertha Clawson, a missionary sent out by the United Christian Missionary Society, and Miss Jessie Trout, also a missionary, and who is now working with Kagawa. Mr. Randall was most heartily recommended by Kagawa.

A Faculty Seminar was held preceding the opening of the school year at Eureka College. Dr. Howard McClusky, professor of psychology in the School of Education, University of Michigan, led the group in their discussion of personal counseling. Faculty members conducted sessions on faculty organization and administrative functions, and the three divisions of the college—social studies division, humanities division and science and mathematics division—held sectional meetings.

The church-college relationships began this year with a Freshmen Dinner in the Parish House on Sunday evening, September 12. Plans for this program were carried forward by the College Relations Committee under the leadership of Mrs. Cecile Doan. After several brief speeches at the dinner hour, and a get-acquainted period, a worship service was held in the church sanctuary with President McLain assisting Donald Salmon, minister of the church. President McLain will teach the Campus Class in the church this year.

. . . The secret of success in life is for a man to be ready for his opportunity when it comes.

—*Disraeli.*



California delegates to the Lakeside Youth Conference in Ohio last year used this trailer. It is now being used by California Christian Youth Council as a field car for promoting youth activities in the state

WORLD CALL

A Share Cropper Celebrates "Old Jim's" Birthday

By R. H. CROSSFIELD*

MAYBE I am a fool, but 'Old Jim' don't think so." Neither do I after listening to the radio broadcast of one of Tennessee's share croppers. Philips Lord's scouts for his "We, the People" had found this man, paid his expenses to New York, put him on the air to tell the story of how he celebrated the twenty-third birthday of his old horse; and now Hord Smith is smothered in letters from all parts of the country, congratulating him on his consideration for a faithful and dutiful nag.

I happened to arrive in Tullahoma, Tennessee, on the Sunday afternoon this peasant farmer went on the air, and, as the whole town was listening in to hear one of their Coffee County croppers tell his story, I eagerly joined one of the numerous radio parties.

As the more or less excited voice came to us over the air, I recalled the fact that this man is but a sample of multiplied thousands who own no land, farm on the shares, whereas they possess those qualities of character that qualify them for a place in our economic sun and a measure of the good life. So impressed was I with what Smith said that I decided to remain until he should return from the big city, and learn more about him and his now famous horse, "Old Jim."

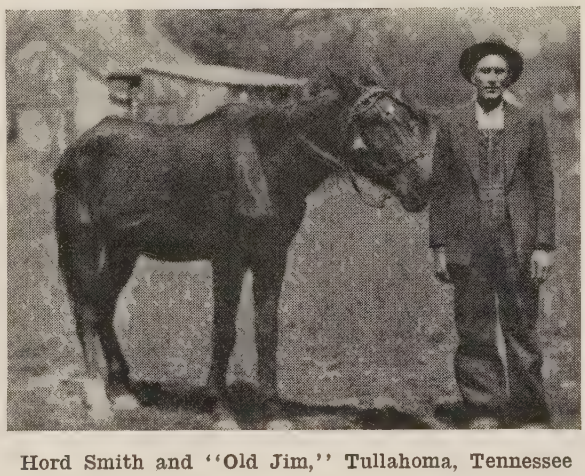
For the benefit of those who did not hear the radio story that Sunday afternoon, I venture to record, in substance, what Smith said, and something of the circumstances that took him away to New York, the only time, with the exception of a single trip to neighboring Nashville, that he had ever ventured to ride behind the "iron horse" in the fifty-three years of his prosaic and uneventful life.

After contributing his share to the rearing of the six children of the family, "Old Jim," one of two horses owned by Hord, had come to his twenty-third birthday (the fact being well established by the age of a member of the family), in a fair state of health and flesh. In recognition of these long years of almost human devotion, Hord said to his wife, "Look here, Mary, we ought to do something for 'Old Jim' on his birthday, and, if you are willing, we'll celebrate in good style by giving him a holiday and extra good feed tomorrow."

But, alas, Hord had forgotten that he had promised a load of wood to a friend and customer in Tullahoma the next day. What was he to do? "My word has always been considered as good as my bond," Hord meditated, "and what is the way out of the dilemma?" The matter however, was quickly settled. Over the long muddy road for five sea miles, Hord made his way to town on foot to explain the circumstances to his friend, and to inform him that no wood would be hauled the next day.

"You're a fool, and I tell you so" was the indignant city dweller's comeback as he opened the door to the empty wood shed. "Lose a dollar-and-a-quarter just to give that old piece of horse flesh a holiday!" "Well, maybe I'm a fool, but 'Old Jim' don't think so," answered Hord.

The old bay, worse for the wind and weather of nearly a quarter of a century of hard work, had the time of his sweet life on the anniversary. The big lot all to himself, and the best horse food which he ate even to the point of indigestion. A truly wonderful birthday!



Hord Smith and "Old Jim," Tullahoma, Tennessee

I went out to see the Smith family—a wife and two or three of the six children who are now at home. The place is rather difficult to reach in a motor car, but the county was putting the road in better condition so that it will remain passable until the autumn rains gash it again with deep gullies and render it all but impassable. Two barns serving the one-hundred-forty-acre tract, are big and fine, caring for hay and tobacco, chief products of the rocky land that has seen better days but still capable, I believe, of responding to scientific methods of agriculture. The two-room house, while clean and neatly kept, proclaims to all the world that the owner is far more interested in the stock and crops than in the family of the share cropper.

Be it said that Hord Smith is considerably above the average cropper of his community. The fact that he owns his team and implements, and gets two-thirds of what he produces rather than one-half, the usual share of the tenant, speaks volumes for his intelligence, industry and sobriety. While he has not laid away any amount for the inevitable rainy day, he has managed to keep his family in respectability among the upper class of peasant farmers, to give his six children the rudiments of an education, and to pay the doctor's bill incurred last year when his daughter was seriously injured by a car that ran her down out on the highway.

Smith, I should say, is noted for religion and morality among his fellows. Neighbors say that misfortune never overtakes a member of the community that he does not offer such help as he can render, and many stories are told of how he has done more than his part as a good neighbor.

When I asked him how he spelled his first name, he replied that a long time ago he spelled it H-o-a-r-d, but when he learned that the word meant to "pile up money," he changed it to H-o-r-d, "For heaven knows I don't want to do anything against the Bible!"

I found him equally scrupulous with regard to the radio message he gave over the Blue Network. "Did the radio people write the message for you, and did you give it just as they had prepared it?" I asked. "Well, they wrote it out all right, and put in one word I couldn't say, and I told them to cut it out." "And what was that objectionable word?" I queried. "You know, they had in that piece 'durned fool' and I balked right there. I simply said 'fool,' and let it go at that. I remember I used a curse word once when I was a shaver and my mother gave me a good licking for it, and I ain't never said a bad word since."

Hord and his family are members in good standing of the Methodist church, but as there is no church or Sunday school of any kind in the neighborhood, they seldom attend services. "I read the Bible and pray as much as I can, and I have to trust the good Lord for the rest."

When I asked him if he would like to have a little farm all his own so that he would not have to move now and then, his face lighted up with an indescribable glow akin to that which "never shone on land or sea," and after a significant pause—"Of course I would, but there is no chance. No, there is no chance!"

I told him of the peasant farmers of Denmark of more than fifty years ago, and how that an old preacher, Bishop Grundtvig by name, led them out of direst poverty by introducing folk schools and agricultural colleges, and by putting science and cooperation into all the

(*Continued on page* 45.)

*Formerly pastor of the First Christian Church, Birmingham, Alabama. Now a world traveler and lecturer.

Station UCMS Broadcasting

MISS ALICE CLARK, missionary to India and now home on furlough, is in the St. Joseph's Hospital in Chicago, Illinois, taking a nine months course of study in anesthesia.

Paul Kennedy, pastor of the First Christian Church, Fayetteville, Arkansas, has accepted a call to become the secretary-director for the states of Arkansas and Louisiana. Mr. and Mrs. Kennedy were missionaries for nearly ten years in the Philippine Islands. Mr. Kennedy will divide his time as state secretary and director of religious education. He took up his new duties the first of September.

Miss Ruth Leslie attended the Girls' Conference in San Luis Potosí the second week in August. She led the discussion group on personal problems and gave three devotional talks. She has been assisting Mr. Rocha, the pastor there, by giving him some of the ideas that she gathered from her experience in young people's conferences while she was on furlough. Her first duty at the conference was to translate the songs, "Into My Heart" and "Sing Your Way Home" into Spanish for the young people of Mexico to use.

Miss May Wilson and Miss Ruth Leslie, missionaries in Mexico, have moved from the Internado building to the Social Center building in Aguascalientes. Mr. and Mrs. Paul C. Kepple will live at the Internado when they return in September. Miss Elma Irelan who returned the first of September, is living with Miss Wilson and Miss Leslie.

Mr. and Mrs. V. C. Carpenter of Ciales, Puerto Rico, are planning to leave on their furlough the latter part of September. They hope to arrive in time for the wedding of their daughter Frances in Columbus, Ohio, around that time since she desires that her father officiate at the event. Mrs. Carpenter's health necessitates their coming on furlough at this time. They are booked on a Watterman Line freight boat which carries only seven passengers. They will dock at Tampa, Florida, on September 30, unless they can secure an earlier date. Their aim is to rest sufficiently that they may return to relieve the Mortons for a year.

We are sorry to learn that Dr. Louis F. Jaggard, Monieka, Africa, suffered a slight accident while riding his "bike" to work. He was turning a corner just after a rain, and the "bike" slipped out from under him, injuring him so that he was unable to walk for some time, and then with quite a limp. He is convalescing well, however. On the morning of July 8 he had a small stepladder pulled into the operating room and took care of several operations, using the stepladder as a seat high enough to let him work on his table.

Dr. Jaggard has been asked to take charge of a colony of lepers in Africa which is to be started by the government. This will require a great deal of work for Dr. Jaggard, especially until the houses are built and some of the gardens started. The colony will probably be located some distance from Monieka.

Announcement has been received of the birth of a daughter, Sara Kathleen, August 20, to Mr. and Mrs. W. Elbert Starn, Cleveland, Ohio. Mr. Starn is a member of the field staff of the department of religious education of the United Society, serving as the director of religious education in Ohio. His time during the summer months has been devoted to a series of young people's and adult summer conferences.

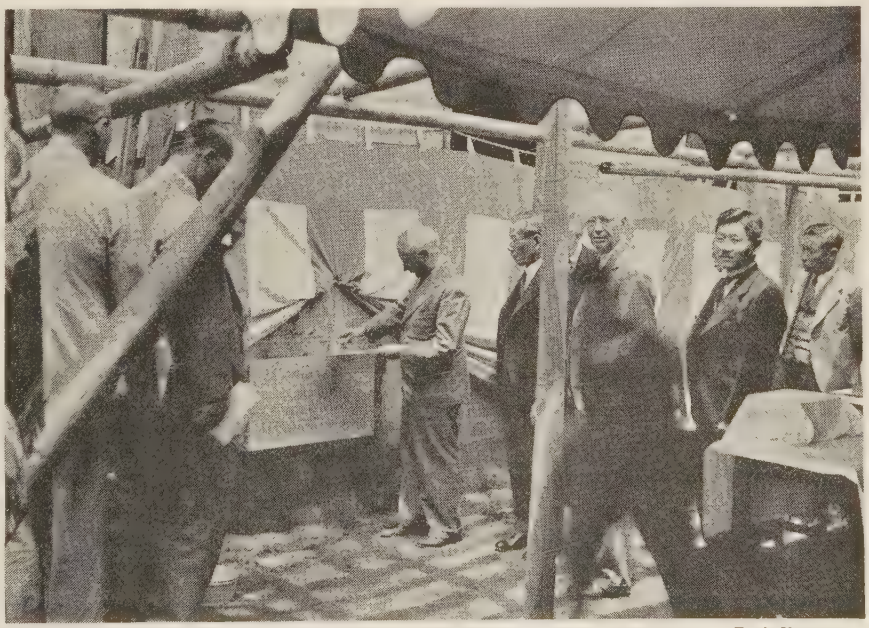
A recent issue of WORLD CALL announced the fact that Miss Arlene Adams, formerly secretarial assistant in the department of foreign missions of the United Society, had just completed a two-year course in religious education at Hartford, Connecticut, receiving her Masters Degree. Word has just been received that Miss Adams is now associated with the Washington Council of Churches and Christian Education, Seattle. She is located near her parents who reside in Spokane.

Mr. and Mrs. T. N. Hill, missionaries in India, celebrated their twentieth wedding anniversary in Landour during their vacation in June, 1937. Miss Mary Lynne Hill, their daughter, will finish Woodstock School in December when she will be coming to Indiana to enter school. She edited the School Herald at Woodstock last year, and is on the Annual board this year, receiving good experience. Woodstock does good work and she will be well prepared to enter college next year.

Churches with Church Extension loans are generally among the leaders in effective Christian service. This is true of the Memorial Christian Church of Kansas City, Missouri. Reports to the Board of Church Extension indicate a general quickening of interest in every department of the church since the coming of J. H. Tilsley nearly two years ago. Progress made is to be noted specifically in church and Sunday school attendance, junior groups, the Women's Council, the choir and in evangelism.

Miss Mary Yager, Martinsville, Indiana, died on September 1, at the Methodist Hospital, Indianapolis, Indiana, following a major operation. Miss Yager had served more than ten years as a member of the state board of the Indiana Woman's Christian Missionary Society, holding the office of district secretary. She effectively served as WORLD CALL secretary for many years.

Mrs. Charles E. Molland, a former active missionary who served many years in China under the Foreign Christian Missionary Society, died in Peiping, China, August 1. Mrs. Molland and her husband were in the pioneer group of missionaries sent out by Disciples in 1889, following



—*T. A. Young*

"Dedicated to the Glory of God and the Education of Young Men" are the words carved on the corner stone of the new building in process of erection for the boys' high school in Tokyo, Japan. Alexander Paul is shown laying the corner stone at the special ceremonial service held on July 2. Yokichi Hirai, president of the Sei Gakuin Middle School, is standing immediately back of Dr. Paul. Faculty, students, parents and many friends attended the service.

the opening of work in Nanking by Dr. Macklin and F. E. Meigs. Her husband died in 1902. He was a native of England. Two sons and two daughters survive Mrs. Molland, all living in China. Mrs. Molland retired some years ago and was under pension by the United Society. She had been living in Peiping for a number of years.

James W. Crain, son of Dr. and Mrs. James A. Crain, was married on Saturday, September 11 to Miss Frances Utterbach, of Urbana, Illinois. The ceremony was performed by Dr. Crain, executive secretary of the department of social education and social action of the United Society. Mrs. Crain is a graduate of the University of Illinois, and is therapeutic dietician at the Indianapolis City Hospital. Mr. Crain is a student of Indiana Medical School. They will make their home in Indianapolis.

A great interest in peoples of other lands is indicated by the fact that the book *Japanese Customs* by W. H. Erskine, is now in its fifth edition. Mr. Erskine was formerly a missionary in Japan. He is now the pastor of the Christian Church at Uhrichsville, Ohio.

For the past four years, Miss Evelyn Fey, daughter of Harold Fey, formerly editor of WORLD CALL, has been serving WORLD CALL in the addressograph section. Evelyn has decided to continue with her academic training and has enrolled at Hiram College. Jack Carey, son of President Carey, is also attending Hiram this year.

We regret to learn of the death of David Hurt, the father of Lewis Hurt, missionary to Congo. Mr. Hurt passed away on August 20 at his home in Manlius, Illinois. Funeral services were held in Manlius, at the home of a daughter, Mrs. Ralph Allen.

The national convention of the Evangelical churches of Mexico was held in Monterrey the first week of August. Miss Pearl Gibbons of San Luis Potosí, and F. J. Huegel of Mexico City attended the sessions of the convention. The Disciples of Christ Church Convention meets in September at the ranch, Zacatecas, where Miss Florine Cantrell works. Miss May Wilson will attend that conference.

Myron T. Hopper, director of young people's work in the religious education department of the United Society, will be giving the major portion of his time in October, November and December, to the completion of his thesis for his Masters Degree from Chicago University.

On September 1, in Bloomfield, Iowa, occurred the sudden death of William Putman, a brother-in-law of Miss Anna Clarke, formerly the director of young people's work for the department of missionary education of the United Society.

The Final Furlough of Mattie Burgess

By C. M. YOCUM*

Mattie W. Burgess

MISS BURGESS died today, Bilaspur Hospital." This brief cablegram from our India Mission announced the final furlough of our oldest missionary in India. It was not wholly unexpected for we knew that Miss Burgess had been seriously ill and was planning on coming to the homeland. That she went instead to the eternal homeland saddens a great constituency in America and India and in many other lands where Mattie Burgess was so favorably known and so genuinely loved. And yet, while her multitudes of friends mourn her loss, all possess the faith that the Heavenly Father has granted her rest and refreshing following a long, loyal, loving and completely consecrated life of service in India, and has crowned her labors with reward that was richly deserved.

Mattie Burgess first went to India in 1893, the same year that Miss Josepha Franklin sailed, and for forty-four years has given of her time, her abilities and her money as completely and as joyously as any missionary I have ever known. One of her missionary friends, W. E. Gordon, recently wrote of her, "It was quite noticeable how simply yet neatly she dressed so that she could have more money to give away. She usually traveled third class for the same reason. It was she who arranged for me to have a loan of four hundred dollars in 1902 to enable me to come to the States for an education. I paid back the loan at her request to the Foreign Christian Missionary Society. No interest was charged.

"In whatever mission station she was located she made it a point to furnish the bungalow with furniture so that missionaries would not have to stock up a number of heavy pieces with the consequent problem of storing the things when they came home for furlough, at the same time saving the mission the expense of transporting furniture from one station to another when the missionaries were transferred. One will never know how many thousands of dollars she spent in this way and in helping poor students to receive an education."

Some years ago Miss Burgess inherited a farm in Missouri. She sold it and gave the proceeds to the Christian Woman's Board of Missions on the annuity plan, and for many years before her death she has received no salary or traveling allowances from the society, preferring to pay all these expenses from her annuities. When she died $16,302.50 was released for the work she loved.

A missionary colleague wrote, "I think she would want to pass away from Bilaspur where she spent so many years of her life and where Miss Kingsbury lies buried. It is possible she realized the end was near and deliberately went to Bilaspur."

She passed away in the Jackman Memorial Hospital surrounded by loving friends, both missionary and Indian, and was laid to rest in the cemetery in Bilaspur where others of the elect sleep. Her women missionary friends prepared the casket, lining it with white silk and covering the exterior with grey. The body lay in state from 2:30 to 3:30 o'clock and then in the early evening, with six of our Indian pastors serving as pall bearers, she was taken to the Bilaspur church where services were conducted by Mr. Menzies assisted by Mr. Masih and Mr. Saum. Mr. Menzies spoke in English of the lamps she had lit along the way, lamps of kindness, love, thoughtfulness, loving sympathy and helpfulness. The address was repeated in Hindi by Mr. Masih. Mr. Saum read the obituary he had prepared. Mrs. Livengood, Mrs. Saum and Mrs. Terry sang. The service at the church closed with the use of the hymn, "There's a Land That Is Fairer Than Day," sung in Hindi, and the benediction. At the grave there was a brief burial service; the hymn "Abide With Me" was sung in Hindi, and a prayer and benediction in English by Dr. McGavran following the commitment service in English by Mr. Menzies.

Mattie Burgess's tired body rests today near the scene of many of her most noble deeds while the fruits of her labor are many in India and the influence of her unselfish life is undying.

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*Executive secretary, division of foreign missions, United Christian Missionary Society.

Women and World Highways

Church Women to Meet in Interracial Conferences

THE fruit of the past year's study of "A Preface to Racial Understanding," is to be gathered in two regional conferences of church women on "The Next Chapter in Racial Understanding" this autumn, one in the East at the Berkeley-Carteret Hotel, Asbury Park, New Jersey, October 14-15, and one in the Mid-West at the North Shore Hotel, Evanston, Illinois, November 29-30. Local groups are making themselves responsible for arrangements—the New Jersey Interracial Committee of Church Women and the Woman's Department of the Chicago Church Federation—but the conferences also have the wide sponsoring of the Church Women's Committee of the Department of Race Relations, Federal Council of the Churches of Christ in America, the Council of Women for Home Missions and the National Council of Federated Church Women.

These conferences anticipate a follow-up in more than name. The Negro college girls who refused to attend another interracial meeting because "there's nothing but fine talk over tea cups that doesn't even carry over into the street car" will find here a determination to go forward in race relations beyond the study of the past year which was an introduction to problems.

SOMEONE said of Booker T. Washington, "He early learned that one contributes best to the progress of human civilization by doing the next thing." The Christian women of America, awakened through the mission study of the past year to the possibilities for mutual enrichment of life through the cooperation of brown and white Americans, are seeking "next things" to be done. The interracial conferences described here will help to point the way.

The first afternoon sessions will be devoted to sharing experiences and finding out where church women are on the road to Christian race relations. Reports of what last year's study has meant to church and community and youth groups in thought and action will be made by representatives of denominations, North and South. What does Mrs. Louise L. Bromley of the New Jersey Tuberculosis League, mean by her statement: "Most church women are 'arrested cases' in race relations"? What is the courageous choice Ina Corinne Brown, author of *The Story of the American Negro,* says the church of tomorrow must make if it is to lead in the field of race relations? Is Charles S. Johnson, author of *A Preface to Racial Understanding,* right when he declares that the issue of race "constitutes today a supreme test of the strength of Christian faith"? These are some of the points which will be considered.

The evening will be given to two inspirational addresses. Miss Muriel Lester of Kingsley Hall Settlement in London, whose active zeal in the causes of the common people has made her internationally beloved, will bring a message growing out of her first-hand knowledge of racial problems in India, China, Japan and America. Miss Lester is best known to America, probably, for her devotion to the cause of peace, having been one of the most helpful and popular speakers in the Preaching Mission last year. She is returning this fall to give more time to that work before going to the Orient. She has written: "I would like to speak on the subject of race, and feel I have something to say."

The second speaker will be Miss Dorothy Height, a Negro social worker in New York City, vice-chairman of the Christian Youth Fellowship of North America, delegate of the International Council of Religious Education to the Oxford Conference this summer. Miss Height will bring a message from youth.

The second day the group will divide along lines of special interest to determine "What Next?" National executives and those who are responsible for denominational policies will be in one section; representatives from large cities in a second; those from smaller communities in a third. Each section will be divided into groups small enough for intimate discussion. Practical constructive ways by which each delegate may return to her own responsibility to work there on the "Next Chapter in Racial Understanding" will be the focus of attention. Attractive educational displays and plenty of opportunity for social contacts and informal fellowship will be important features in the two-day program. Participation in the conferences will be made a spiritual experience and periods will be set aside for directed prayer and quiet devotion. An early morning retreat will help to prepare the group for the second day's discussion.

No attempt will be made at the conferences to give findings. While the national committee expects to publish a summary of suggestions, the chief purpose of the conferences is not to write a report but to plan constructive ways by which understanding and cooperation between the races may increase in quality and in extent.

The sponsoring personnel of the meetings is significant. Twenty denominations and community churches as well as the three inter-denominational organizations are represented on the committees. The general chairman is Mrs. Emory Ross, long-time missionary in Africa; vice-chairmen, Mrs. D. D. Forsyth, represents the Council of Women for Home Missions, Mrs. J. N. McEachern, the National Council of Federated Church Women; the secretary, Miss Katherine Gardner, comes from the Federal Council of Churches.

These two regional conferences are looked to as a way of unifying the thinking and activity of church women in the field of race relations that will result in a more effective approach to community situations and programs, and it is hoped they will lead to a use of the conference in other areas of the country.

While attendance upon the conferences is limited, church women who recognize their responsibility and opportunity to share in the building of a Christian social order will be welcome. Disciple women in either of the areas where the conferences are to be held may make application for appointment as a delegate through Miss Dale Ellis of the division of home missions of The United Christian Missionary Society, who is serving the national committee in this regard. Those who cannot attend either of the conferences will wish to watch for the suggestions for constructive work which will result from the deliberations and strive to put them into effect in their own local communities.

Miss Dale Ellis, who hopes to have many applications for attendance at these conferences, says: "All over the country there are many women who are still aroused by the findings of last year's study and are earnestly seeking opportunity to use their new insights and to express their new purposes to correct America's widespread race evils. But without further guidance and specific instruction their interest and enthusiasm may perish all too soon. It is to conserve and utilize these purposes that these regional conferences have been arranged. The oppressed races, hopeful of the light of understanding and cooperation that has already appeared on the horizon of their dim future, await expectantly the dawn of a bright new day."

God created white and black
Without saying which is best;
Both he cursed with equal sorrows
Underneath the same cross pressed;
Then to see the colors right,
Our dear Lord created light.

—JOSÉ HERNANDEZ, poet of Argentina, written in 1872.

Programs for Adult Organizations

For the Leader of the November Program

Theme for the Year: The World Is One

Topic: *The Church in Rural Life*

WE FIND ourselves nearing the close of our rural life study and, as usual, feeling as though we have only begun. During the four programs just passed we have gained a very interesting glimpse into rural life, values, needs. We have opened up before ourselves totally new vistas of opportunity. Thus far we have talked of the various elements in rural life and the agencies seeking to bring new days to the countryside, and in it all sought to see how the church shares with these other agencies in a total program for rural peoples. Now in November we want to turn our thoughts specifically to the church in rural life.

The suggestion made in the leaflet of helps for the person who is responsible for programs is that this meeting be arranged as a convention or conference of leaders of the rural church. If you plan your program in keeping with this suggestion, you will want to announce at the very beginning that this is the plan and let the meeting resolve itself into the convention or conference group, the leader serving as the president. Appropriate remarks may be made about the weather, the crowd, the representation—not all in the sense of "making fun" of people, but rather to put the group into the spirit of the occasion.

Instead of using the devotional service at the beginning, suppose we begin our convention with an appropriate hymn that everyone knows, and have someone read the poem "A Country Church," which appears on this page. Then use the devotional as a fitting close to the convention program, letting it carry the emphasis of consecration to the task before us. The kingdom grows only as we do our part, is the message emphasized in the development of this theme as it appears in this issue of WORLD CALL. It follows the general theme, "And Jesus Said," the present six months' series dealing with Christ's teachings from the countryside. Include in the devotional period that lovely quotation found on the November page of the *Year Book of Programs.*

And now for the "convention" program. In your *Study Packet* you will find six leaflets. If you can hold people down to *brief* enough time to include six *brief* speeches, that will be fine. If not, then better omit one or two than let the meeting grow too long and possibly tiresome. Ask the people who are sharing the program responsibility with you to be "brief and spicy," "short and to the point." The very titles indicate how important these themes are and how necessary each one is to the total consideration of the church in rural life—*New Frontiers for the Rural Church, An Adequate Ministry for the Rural Church, The Rural Church Situation, Christian Education in the Rural Church, Churches That Are Changing Rural Life, Ways of Working in Rural Areas.* This last title might best be given out to several people who may give the reports as though they themselves had had the experiences related. Call on them, not by their own names, but by the name of the person whose presentation they are reproducing. That might be done in the case of each leaflet—let it be given as though the person who wrote it were there, and let your introduction tell who the person is. A note at the end of each leaflet tells you who has prepared it. If your organization is not supplied with the *Study Packet,* this November set may be purchased for ten cents.

A Country Church

I think God seeks this House, serenely white,
Upon this hushed, elm-bordered street, as one
With many mansions seeks, in calm delight,
A boyhood cottage intimate with sun.

I think God feels Himself the Owner here,
Not just high host to some self-seeking throng,
But friend of village folk who want him near,
And offer him simplicity and song.

No stained glass windows hide the world from view,
And it is well—the world is lovely there
Beyond clear panes where branch-scrolled skies look thru,
And fields and hills, in morning hours of prayer.
God spent his youth with field and hill and tree,
And Christ grew up in rural Galilee.

—VIOLET ALLEYN STOREY.

Note the helpful suggestions for the presentation of this program given in the leaflet *To the One Who Is Responsible for Programs.* It contains some ideas in addition to the suggestions given here. The leaflet, *Things We Can Do,* also has some suggestions well worth your consideration.

This issue of WORLD CALL carries a just-right story about share croppers, and two articles about rural life. Others may be found in past numbers of WORLD CALL. The rural number of the *Missionary Review of the World* (June) has six articles just meant for this study; the July issue has four articles, one of them on the rural church in Canada; the September issue has an article by Mrs. Jas. D. Wyker on "Women's Work in a Country Church." *Front Rank,* July 18, 1937, gives us a fine article on "Farmers' Fellowship and Rural Routes," by W. J. DuBourdieu.

The closing chapter in the study book, *Rebuilding Rural America,* by Dawber deals with "The Rural Church and th New Day." *Highland Heritage,* b White, also one of the study and readin books, entitles its final chapter, "Th Church's Part." May we mention her while speaking of books, Ross Griffeth' new book, *The Bible and Rural Life* You will like it for reading as we dra near the close of this rural study. An there are many other books helpful to u as we enlarge our outlook on rural life

It ought not be difficult with all thi splendid material and additional materia with which you have made yoursel familiar, to have the finest, most stimu lating program of the series. Keep th convention feature foremost. You ma have something of a discussion period i connection with the reports on ways o working in rural churches. You migh have a book and magazine exhibit, bring ing out for exhibit and emphasis all th books on rural life and magazines wit rural life articles and stories.

A lovely poem to include in this rura study is found in *Quotable Poems* Volume I. It is "recognized as one o the oldest Chinese folk-poems which ha come down to the present time and ma be roughly dated 2500 B. C." It wa translated by Y. S. Han.

When the sun rises, I go to work;
When the sun goes down, I take my rest
I dig the well from which I drink;
I farm the soil that yields my food.
I share creation; kings do no more.

For Your Fellowship Hour

Perhaps your fellowship hour can con tinue the "convention." Assign you delegates to conference groups askin each group to bring a report on humor ous subjects assigned to them, dealin with Thanksgiving; "a new deal fo cooks at Thanksgiving time," "the cas of mince pie versus pumpkin," etc. Al low a few minutes and then call for re ports, awarding a prize to the group whos report provoked the loudest laughter. Th prize might be a chocolate turkey or small pumpkin. Decorations and refresh ments may carry the Thanksgiving idea

What Shall We Read?

The *Missionary Reading List* which ha recently come from press is a guide t missionary reading, giving titles not onl of many new books but of books not s recent, which are of special interest t the current study themes. The list i especially valuable this year for it in cludes a brief descriptive note about eac book listed. Order in sufficient quantit so that each member of your group ma have an individual copy.

EDITH EBERLE.

Programs for Young People

This worship service is to be used with the November program for seniors and young people as outlined in the Program Packet, "School Bells Ringing 'round the World." For information about the Packet, write to the Missionary Education Department of The United Christian Missionary Society, Indianapolis, Indiana.

"The Courageous Use of Money"

Quiet Music.—"Have Thine Own Way, Lord."

Call to Worship.—"What shall I render unto the Lord for all his benefits toward me? Render unto Caesar the things that are Caesar's and unto God the things that are God's." "For where your treasure is, there will your heart be also."

Hymn.—(*Group stands and sings the following words to the tune of the chorus of "O Come All Ye Faithful"*):

"O come let us worship, O come let us worship,
O come let us worship Christ the Lord." Amen.

Silent Prayer.—In the spirit of humility, let each one ask God's blessing on this hour and those who worship here. (*Leader and group then offer the Lord's Prayer.*)

Responsive Reading.—"My Church and My Money."

LEADER: I belong to church. My church cannot prosper without money. My church has a right to expect me to share my money for its development.

GROUP: My church is Christ's church. A share of my money is his money. He helped me to make it.

LEADER: I cannot make money alone. My neighbors or society help me to make money. God also helps me to make money. He created the earth. He created men. He is the owner of us all.

GROUP: My money being created jointly by God, society and me, is jointly owned by all. It is a partnership. I am a trustee of God's share.

LEADER: My money shall not be squandered. I shall not be a spendthrift. I shall not be a miser. I will be a good steward.

GROUP: My church has taught me that money is the servant, not the master of men. I shall therefore make money serve my God, my neighbor, my family and me.

LEADER: My money will be spent on the major, not the minor things of life. I will spend it for a home, for food and clothing, for education of my children, for necessary items of business or profession, for the support of my government, a modest amount for recreation and a fair and proportionate share for religion.

GROUP: My church's money, in my possession, of which I am steward, shall be administered honestly. I will not cheat the church. I will not withhold from God that which rightly belongs to him.

LEADER: My church of necessity has a treasury. I will pay money regularly into that treasury. I will form a life habit of giving back to my silent partner a share of the money which He helps me to make.

GROUP: My church not only needs my money, but it needs me. Man is more important than money. Therefore, I will be loyal to my church in my attendance, in my influence, in my work, in my conversation.

LEADER: My church is a part of the church universal. Jesus is its founder and its builder. He said, "I will build my church." I will help him to build.

GROUP: My church is ever growing, expanding, pushing out. Its aim is to establish the Kingdom of God in all the earth. I am a part of this expanding, enlarging institution. I will be true to the ideals of the Kingdom of Heaven.

LEADER: I belong to church. My church belongs to me. A share of my income, not less than 10 per cent, will always be used for the honor and glory of the church. I will endeavor to be a worthy steward.

Hymn.—"Just as I am, Thine Own to Be."

Meditation in Scripture—

FIRST READER.—Luke 12:13-23 (*Moffatt's translation*).

SECOND READER.—Matthew 6:19-24 (*Moffatt's translation*).

Hymn.—"Have Thine Own Way Lord."

Prayers of Dedication.—(*Ask for sentence prayers of dedication and petition that God may give us courage to be spendthrifts for Him.*)

—GERALD BERNEKING

The Japanese Learn Quickly

We must be remembering the Japanese Christians kindly and prayerfully in these days of dreadful warfare. How great must be the misery of those Japanese who do not believe in war, and there are many of them just as there are in our country. How embarrassed must they be for their country! But we share their embarrassment for we have helped to teach their militarists to do what they are doing today. After recalling the time when European and American fleets shelled Japanese forts, a newspaper columnist wrote these significant statements in a recent daily: "The Japanese rubbed their eyes, smarting from the smoke of foreign gunfire. They saw that if they wished to preserve their independence they would have to take over the cannon and bombs of the western Christians. . . . But these big new Christian guns cost much money. Japan was not rich. She would have to imitate western industrial methods. So she rapidly industrialized herself. . . . Soon 65,000,000 Japanese found themselves living in a territory having an area of some 150,000 square miles. . . . So the Japanese began to think about expansion. Eastern Asia lay right off their shores. For seventy-five years the European states had been slicing juicy steaks off the flank of China. Why should not Japan have her helping?

"She tried to get it in 1894, but had her wrists slapped by the moralizing Westerners, who then proceeded to pocket the Japanese spoils. . . . Meanwhile, Japan was studying western philosophy, morality and international conduct. Everywhere she observed fierce nationalism, lauding the homeland, right or wrong. She beheld the western nations struggling for colonies, markets and raw materials, proclaiming the destiny of the strong to rule over the weak—glossing it over by the fiction of the 'white man's burden.'

"Japan may be a menace to world peace today, but, if so, it is only because it has been too apt a pupil of western imperialism and diplomatic duplicity."

Discuss these things in your November meeting on Japan, and be sure that you have latest reports of conditions in the Orient for presentation and consideration.

Notes

A new folder about the Young People's World Friendship Project is now available. If you know of any young people's group which is not studying about or participating in the project, write it a note and enclose one of these folders. We will be glad to send you any number you need for such a purpose.

A very interesting article was printed in the September *Bethany Church School Guide* about how one of the Ohio summer conferences learned about the World Friendship Project. If you do not take the *Guide*, find someone in your church who does and read this article. You will be interested in the various things that were done, and will probably want to use on some special "School-Bells-Ringing-round-the-World" occasion their idea for decoration—globes with bells (made of gum drops with cloves as clappers) strung around them. A very innocent drawing in the Program Packet gave them this bright idea!

The "Station U. C. M. S. Broadcasting" page in this magazine carries a picture of the corner stone laying of the new building on the campus of the Sei Gakuin Middle School in Tokyo, Japan, and an item about the ceremony. We are fortunate to have this additional material for use in our November program which centers about that school. This new building, three stories high, of steel and concrete, is our gift to Japan and will enable the school to meet its enlarging opportunities. The sealed box which Mr. Paul placed in the receptacle prepared for it contained a history of the school, list of student body and faculty, copies of the program, the day's newspapers, the new Japanese hymnal, the New Testament in Japanese and the Imperial Rescript on Education.

WORLD CALL

Devotional Study for Missionary Societies

Theme for the Year: And Jesus Said:—

NOVEMBER

Like Unto a Grain of Mustard Seed

Call to Worship: Ps. 92:1-4

It is good to give thanks to the Lord
And to sing praises to thy name, O Most High;
To proclaim thy grace in the morning,
And thy faithfulness every night,
Upon the ten string lyre and the lute,
To a melody with the harp.
For thou hast made me glad, O Lord, by thy works;
Of the deeds of thy hands I joyfully sing.

Prayer of Thanksgiving followed by the singing of the Doxology

Scripture: Mark 4:30-32

The parable of the Mustard Seed is a gem. In these few words is expressed a prophecy of ultimate world conquest. How vividly it pictures the insignificance of the beginning of Christ's Kingdom in the world. An unknown leader with a few common men around him were as a grain of mustard—the least of all seeds.

What is the secret of the kingdom's growth from such a small beginning? Why does the mustard grow? Man can produce its physical likeness but he cannot make it grow. In that tiny seed is hidden power that bursts forth under proper conditions into a plant. All that man can do is to plant and cultivate and improve the environment. This is true of the seed of the kingdom. The secret of its achievement is its hidden power—"I have planted, Apollos watered; but God gave the increase." Human philosophy has given the world many truths but only the word of God has life-giving power.

Why has the kingdom not come in the world centuries before now? Because man has failed to do his part. The mustard seed remains lifeless until man plants it in the soil and cultivates it. So the word of God is powerless unless it is proclaimed. The missionary spirit of the early centuries carried it across the continent of Europe. Then the church forgot that more than half of the world had not heard the message of abundant life, and missionary effort ceased. Only a little over a century ago the church awakened to its responsibility to the rest of the world, and missionary societies were organized and daring pioneers went out. The germ power is still as potent as at the time of Jesus but the church is only half awake. When we begin to work in earnest at the task, then the mustard seed of the kingdom will grow into a mighty tree covering the whole earth. To each one of us has been given a responsibility in planting or watering the seed.

Is your place a small place?
Tend it with care;—
He set you there.

Is your place a large place?
Guard it with care!—
He set you there.

Whate'er your place, it is
Not yours alone, but His
Who set you there.*

JOHN OXENHAM.

Consecration Hymn: "O Master, Let M
Walk With Thee"

Offering Prayer:

Because I have been given much,
I, too, shall give;
Because of Thy great bounty, Lord,
Each day I live
I shall divide my gifts from Thee
With every brother that I see
Who has the need of help from me.*

GRACE NOLL CROWELL.

Miss Allena Grafton, Secretary of Missionary Organizations-Education, California South, has prepared this service

*From *Quotable Poems*, Volume II compiled by Thomas Curtis Clark and published by Willett, Clark and Company Chicago.

Echoes From Everywhere

Mexican Church Forging Ahead

Our Mexican Christian Church in San Antonio has forged ahead in spite of these hard times. At present we have a total membership of 350. Our Sunday school has been organized into departments, having fourteen classes with a total membership of 300. The average attendance throughout the year is around 165.

Our women's missionary organization is very loyal as evidenced by the fact that they are the first ones to pay their annual missionary quota. By sewing, making cakes, having suppers, these women are able to earn the money for this purpose. The young people are cooperating in a good spirit. They also work hard in order to send their missionary contribution on time.

With the cooperation of the elders and other volunteer brethren we have been able to establish two little missions in different districts of the city. Sunday school and services are held there. We are expecting to expand this type of work as soon as circumstances permit. It is a very valuable project as we are enabled to win more members for our church from the various sections of this big Mexican colony.

J. M. CUEVA, *Minister.*
San Antonio, Texas.

A Successful Rural Project

Come with me on a week's trip, about 100 miles by bicycle and I will show you Mondombe's three rural dispensaries, our newest and quite successful project in medical work. A native nurse lives at each one and carries on the treatments between our visits. One has to take bedding, cooking utensils, etc., for there are no hotels or stores and we'll spend each night in a mud hut. There are many swamps to cross and hills to climb even though the government tries to keep the paths in condition, and last September the river we crossed en route to one of the dispensaries lost its nice bridge during a storm and we had to be ferried across on four logs tied together by vines and pulled across by a man holding to a heavy vine attached to the other shore. He pulled it hand over hand and every time he changed hands one was sure that he would loose hold, letting us go swishing down the torrent. He would only take one passenger at a time. All the little bridges were out, too, so we walked poles or waded. Last week as we crossed, the bridge was mended so we walked high above the current.

According to the native nurses these three dispensaries treated nearly 3,000 patients in 1936; giving a total of 10,940 treatments. The total number of treatments for Mondombe Hospital including the above was 39,160 for 6,180 patients. You can see the value of this work even though the hospital must be left in care of native nurses. The nurse at Yalikungu reports that you can hardly find an ulcer in town now and that most nearby villagers come for treatment of all simple cuts. He has thirty patients in treatment at present for intravenous injections; the Yayenga nurse has forty-three, and the Bokungu nurse, fifty-four. In between visits any special cases come here to Mondombe for diagnosis and take a record slip to the nurse for treatment instructions.

BUENA STOBER.
Mondombe, Africa.

A Project In World Friendship

At the close of a world friendship unit including several weeks' study of children of many lands, the pupils of the primary department of the Hofei, China Sunday school wrote to Sunday school children in Tibet, Japan, Africa and America. A photograph of the department was taken to send with the letters. The children's interest in Tibet is especially appropriate at this time in view of the recent proposal of the Chinese church to undertake to help the work in Tibet.

An English Pupil Writes a Letter

"To Miss Ruth Laxley
Dear teacher

I am sorry I cannot atend the English class at precent time, because my family is going next Sunday to our little property fifty miles away from here, located in the state of Zacatecas, and I have to go there at least ebery Sunday and retorn on Mondays at the afternoon. This will last for about three months. I hope to continue studing English again until winter time if it is posible.

Yours truly
Luis Aquila M.

P.S. I am very much obliged to you and I will never forget your kindness, being one of your last pupils I apreciate the good will that you always showed to all of us, these poor words I hope will make you happy a little bit.

Good by."

(Miss Ruth Leslie, Aguascalientes, Mexico, gives the explanation that this letter is from one of the railroad shopmen in her advanced English class. The letter was written July 22.)

Tsong Ing's New Gymnasium

Tsong Ing's Girls' School at Nantungchow is very proud of its new gymnasium which is approaching completion. The building is attractive to the eye and promises to be very useful in every aspect of school life for at the present it must serve as assembly and music room as well as gymnasium. The building was formally opened at Christmas time. The school undertook this building project with some timidity, fearing to burden itself with a big debt, but collections have come in encouragingly and the building is almost two-thirds paid for without touching borrowed funds. The two largest gifts represented both the East and the West. The nucleus for the fund was a gift of between five and six hundred Chinese dollars from Dr. and Mrs. Hagman, the money from the sale of the motor car in which they traveled when on furlough. Five hundred dollars came from Chu Ken-chi, a member of the school board and father of one of the girls in the school. As this letter starts on its way the school is hoping that it can complete the building free of debt. At least the debt will be reduced to a minimum that can be met in a few terms by the building fee paid by every student on entrance.—*Chinese News Letter.*

(Report has come that this building was destroyed in the recent air raids.)

New Buildings For Pendra Road Sanatorium

Our two new wards donated by the government for their patients have been completed, and one is pretty well filled already. In addition to the two new wards, which accommodate twenty patients each, we have five new private cottages. One is a duplex type, so six patients more can be accommodated in cottages which helps our running expenses considerably. We continually have a greater demand for private accommodations than we can supply. All this building has been going on since January. We still have funds for several more cottages so we haven't finished with the building yet. The work continues to increase as we have more room for patients. Now our problem is to get staff quarters provided for all the additional staff required. We do have quite a good staff though I am thinking that two doctors will hardly be able to do all that needs to be done medically and surgically here much longer.

ANNA BENDER.

Pendra Road, India.

Lotumbe School Days

"Locika bolemo! Locika bolemo!" Lotumbe, being situated on the bank of the Momboyo River, has its public bath ready at all hours, and each morning when the native drum sounds forth the command to "Stop work," the boys and men hasten to the river to wash up before starting for school. In a short time the drum speaks again—"Loyaka sukulu! Loyaka sukulu!" "Come to school! Come to school!"

The main path is alive with boys and girls, men and women as they hasten toward the big brick church building or the smaller mud and thatch one where their classes are held. Each group pauses at the entrance and is inspected by the teacher. It is perfectly proper to come to school with just a loin-cloth for clothing, if that is the extent of the wardrobe, but the loin-cloth, as well as the body, must be clean. The morning is spent in reading, writing, arithmetic and Bible study, with an intermission devoted to learning songs and to outdoor recreation.

MRS. EVERETT B. SMITH.

Lotumbe, Africa.

Adult Education At Kotmi

We are looking forward to a great year here in the work. We are going to try to do something with adult education. Then we want to try out the plan that seems to be working well in other areas—teaching, teaching, teaching, instead of so much preaching. This we have done in zananaz; now we will bring it into the villages more than we have before. Will endeavor to get each person to commit something that he will remember and carry with him.

I am trying it with some who come to our veranda on market day. The Gonds are bright enough but have not had a chance to learn.

MYRTLE FURMAN.

Kotmi, India.

Hidden Answers

1. To what extent are the Disciples of Christ represented in South Africa?
2. What are the reasons for a conference table in the local church?
3. What phases of the Oxford Conference are treated in articles in this issue of WORLD CALL?
4. How does the price of eggs affect the ongoing of the country church?
5. Describe the work of the Rural Council of Religious Education reported by Mrs. Wyker.

In Memoriam

Mrs. Rella P. Dutcher, June 27, 1937, Warrensburg, Missouri. A consecrated Christian woman, member of the Christian church for seventy years. Age 89.

Mrs. W. A. Noble, June 13, 1937, Auburn, New York. Active in missionary work. Age 82.

Mrs. Henry Wink, August, 1937, Evansville, Indiana. Devoted loyal worker of Bethany Christian Church. Age 43.

Blanche Wagoner, June 16, 1937, San Gabriel, California. Fine Christian woman. Guest in the California Christian Home. Age 76.

Mrs. Ida Bryan, June 24, 1937, San Gabriel, California. Consecrated church member. Church organist in Riverside, California, for twenty-two years. Guest in the California Christian Home. Age 77.

C. H. Buttles, July 1, 1937, Bowling Green, Ohio. Faithful member of First Church. Served as dean for thirty-two years. Age 76.

Mrs. Estell Pierson, August 8, Muscatine, Iowa. Devoted Christian worker.

Mrs. Emma Engle Bales, July 24, 1937, Winchester, Indiana. Faithful church member and worker. Conducted Golden Anniversary Services of the missionary society last December.

A. L. Nichols, June 9, 1937, Winchester, Indiana. Devoted and faithful member of Main Street Church and the missionary society.

Mrs. Malisa Elizabeth Stormes, June 25, 1937, Winchester, Indiana. Long-time member of missionary society.

Narcia Kimport, June 21, 1937, Kewanee, Illinois. Ardent supporter of the missionary society. WORLD CALL secretary. Age. 63.

Mrs. Elizabeth Lee Reeme, July 23, 1937, Deming, New Mexico. Earnest and devoted church member. Enthusiastic reader of WORLD CALL. Her parents were united in marriage by Alexander Campbell at Hopkinsville, Kentucky.

Helps for Leaders of Junior Groups

Suggestions for your use as you guide your Juniors in their planning for the last three sessions of the unit, "This Is My Father's World," are given in these pages. They also bring to you the introduction to our home mission unit, "Sharing With Other Americans," and your helps for the first two sessions of this unit. You will need to file the latter for future use if you are using these missionary units in monthly sessions of your group.—Mabel Niedermeyer.

October 3—*Discovering One of God's Laws*

THE September 5 issue of *Junior World* carried the children's program materials for this session in the King's Builders' Section, and your own "helps" appeared in the September issue of WORLD CALL.

October 10—*Guided by a Star*

This week the Juniors will think of one realm in which God's laws are being discovered—the stars and the planets. They may realize some of the ways in which men are learning to discover these laws, and may come to a new sense of wonder and awe at the greatness of God's universe and of his planning for it.

What do your Juniors already know about the subjects they will be discussing this week? The Junior leader can probably give you much help in answering this question. Together you will wish to plan to use all the knowledge now held by members of the group, and to add to that.

If the suggested trips are taken by Juniors, you may wish to accompany them. At any rate, they will need your help in planning to report on their trips.

You will note that you are called upon to introduce the theme today. You may begin by reading Matthew 2:1-4, 8-11, and continue along the following lines:

"For many ages men have watched the stars, just as the Wise Men watched from their distant homes before they journeyed to see the Baby Jesus. Long before the days of the Wise Men, men came to recognize certain stars, and to give names to the brightest of them. They came to recognize certain clusters or groups of stars—we call them "constellations"—to give these constellations names and make up myths or legends about them. They learned that certain stars came into sight above the horizons at certain seasons. So the stars became yearly calendars, warning of the changing of seasons.

"We might imagine a rapid trip around the world in those long-ago times, in which we would find people everywhere using the stars as guides. Shepherds watching their flocks in the fields by night would glance at the skies to see what time of night it was. Across the trackless desert, caravans would be winding their way, traveling in the cool of the night, their leaders watching the stars lest all get lost. At sea, ships would be moving, their courses guided by the stars; some might be entering harbors to which the stars had guided them. Anxious watchers beside sick beds might look out at the stars to see how long before the dawn.

"With all this watching of the stars, however, mankind knew little of the lights thus shining in the sky. They did not know how God had made them or what laws he had established that governed their movement and their action. A first step in understanding this part of the universe God has made came when mankind discovered how to get a closer look at the stars."

Be ready to guide the children when necessary in their activity period. It will be well for you to have copies made of the suggestions and directions which were included in the introduction to this unit published in September "Helps."

October 17—*Ways of Making God's Laws Help*

Mankind does not merely have to submit to God's laws. God has created us with minds that can gain an increasing knowledge of these laws, and an increasing ability to use the laws in helpful ways. This week the Juniors may think of some of the ways in which laws are being used to help us, and may realize anew the great fields of discovery that are still awaiting exploration.

In addition to discovering the background of knowledge already possessed by the Juniors in the group, you will wish to investigate possible places in the community to which the Juniors might go to see God's laws being used in helpful ways. The possibilities for this are limitless, for there is little we do that does not make use of at least one law, and usually several of them working together. Keep watch also in the newspapers for items concerning ways of making God's laws help. Call the attention of your Juniors to any items which you might find.

October 24—*This Is My Father's World*

This week should help the Juniors to summarize their findings throughout the unit; it should also serve to bring to a climax the appreciations and attitudes developed during the unit.

As you get ready for this last session of the unit you will wish to think back through the entire unit as carried on by your group. Summarize for yourself the outcomes which the unit has had for your Juniors and yourself. What appreciations and desirable attitudes have been developed? What new knowledge has been gained, and why is this worth while? How has this unit affected the living of the boys and girls?

You will need to help the Juniors also to summarize the results of the unit, so that they think of it as a unified experience which has had definite outcomes. There will be several ways in which you can give this help. Your help as they evaluate their work and complete it will do much toward guiding them in seeing as a whole the experiences of the past few weeks.

As you give guidance to the building of the litany during today's session, the information "How to Construct a Litany" found on pp. 114 and 115 of the Third Year, Spring Quarter, Junior Quarterly for the Teacher will be of help to you.

The story, "The Bridge of God," may be found in the October 17 issue of *Junior World*, under the cover title, "Workers in God's World."

Sharing With Other Americans

A Home Mission Unit of Five Sessions

By Grace W. McGavran

Introduction

Why this unit?

Thousands upon thousands of American children have no church contacts of any sort. Children of migrant groups, in new economic communities, in homesteading projects, isolated in mountains, among American Indian tribes and in many other situations often lack the slightest influence of Christian training.

Our church children, with all that religion brings to them, need to understand the emptiness which exists where there is no church; and to see the difference which comes when the church enters.

Our church cooperates through interdenominational agencies in reaching the groups in such situations. We want our children to become familiar with this way of working, and to know that they themselves may help through these agencies to bring the service of the church to these children.

What is our children's background?

Most children taking this study go to church and Sunday school. They take for granted the Christian community. A few of them may have lived in unchurched communities. Or they may be familiar with some of their difficulties through casual contacts such as visits, movies or stories. Children are always interested in other children and like to visualize situations unlike their own.

What may our children gain from this study?

They should sense the fact that there are many children in America who really

need the church. They should come to realize what the church can mean to such communities. Their appreciation of what their own church means to them should lead them to a desire to have a part in securing for these other children that which they themselves value. They should also gain an understanding of the interdenominational agencies as effective and modern ways of working and sharing.

What will they study?

First, what their own church means to them and what its non-existence *in their community* would mean. Then a session each on four groups—the migrant workers; new economic settlements, such as Boulder Dam, where a city springs up overnight as workers gather; schools for American Indians; and isolated mountain people.

Suggestion for a sixth session—

1. A session on our own church work among rural peoples using material in children's Special Packet—"Our Work Among Rural People."

2. Build a new session from materials sent for as noted later, the children giving brief resumés of work not mentioned previously.

3. A play, *Pepita's Adventure in Friendship,* as the main item.

4. A worship service and the packing of a box of gifts.

5. A work session to make gifts, with story and brief worship.

6. A visit to some nearby migrant center.

Gifts to send and where to send them—

Nursery School

Clean-up kits, including washcloth, soap, child's toothbrush and comb, tooth paste, nail file and mirror
Wooden beads and shoe strings
Blocks
Large rubber balls
Iron toys from the five and ten cent store
Children's books
Tin cans painted a bright color for sand pails

Kindergarten

Large-sized crayons
Pencils
Kindergarten scissors
Paste
Colored kindergarten paper
Construction paper (variety of colors)
Games—checkers, dominos, parchesi, quoits, ninepins, etc.
Instruments for toy orchestra—bells, triangles, drum, small-sized pie tins for cymbals
Christian flag
United States flag
Bean bags
Paints and paint brushes—both for water coloring and for painting woodcraft

Write to Miss Edith Lowry, Council of Women for Home Missions, 105 East 22nd St. New York, N. Y., and ask her for an address to which to send gifts for a migrant center. Tell her just about when you would be sending them. She may tell you to hold them and mail them later. Follow her instructions *exactly.*

See suggestions and address lists in Children's Special Packet for gifts for our home mission churches working among rural people.

Send for these materials just as soon as possible—

Ask for free source materials on work among *migrants,* and among *Indian boys and girls in schools,* from The Council of Women for Home Missions, 105 East 22nd St., New York, N. Y.

Ask for free source materials on the *dam projects out west,* from The Home Missions Council, 105 East 22nd St., New York, N. Y.

Ask for free source materials on the *D. V. B. S. projects in the mountains of Kentucky and Tennessee,* from International Council of Religious Education, 100 East 42nd St., New York, N. Y.

When Churches Join to Send Help—

The different kinds of churches in the United States, which are often called *denominations,* have found, in the last few years that there are some places and some things which can best be served by an agency or an organization which represents them all. This is the case, for instance, when there are so few people who would belong to any one denomination that the denomination could not afford to keep a worker or a preacher there just for them. Or where five or six denominations might each send a worker or pastor to some place where there were really not enough people all together to need more than one man. Or where each denomination could not spend enough money to have proper equipment.

In cases like these and many others, it seems wise to have a common fund into which each denomination puts what money it can. The organization, such as the Council of Women for Home Missions, or the Home Missions Council or the International Council of Religious Education, decides that it will start some work for some group which the churches want to help but cannot for some one of the reasons mentioned. It uses the money from the common fund, sends a worker who represents all the denominations and who serves all the people, no matter whether they once belonged to one of the churches which sends money to the common fund or to some other denomination or to no church at all.

We call this kind of work *interdenominational.* It is one of the newer ways of working. All these four groups we are studying about are being served through one or more of the three agencies we have just named, and our church contributes to the work which they are doing. Of course some denominations are doing special work with some of them, too. But we are thinking this time of the churches or denominations as they join hands to work together for God.

October 31—*If We Had No Church*

The purpose of this session is to help children discover what would be lacking in their own lives and community if they had no church; to afford them an opportunity of discovering how their own church or some other church in a pioneer community came into being; to introduce them to the fact that there are communities without a church; to arouse their desire to find out more about what a churchless community would mean to children living there and to introduce the four types of communities to be studied.

Study the introduction to this unit. Send for material listed there. Find out if there are communities, such as are being studied, within your county or state. Is there anyone who has visited such communities or lived in them? Secure pictures of these communities from the free materials sent for, and from such magazines as have articles in them. Go through back files of your adult missionary magazine to find articles regarding this type of work. Send for Children's Special Packet—"Our Work Among Rural People"—to be used in connection with this study. Make all your source material available for the Juniors. If you will have a sixth session help them reach some decision concerning that particular session, and guide them in planning their material for the complete study.

Discuss the matter of offering and service gifts, helping the children to see the relative needs of both the interdenominational groups and of our own home mission rural churches. Decide just what plan you wish to follow concerning these.

Your talk at the opening of today's session will introduce the general theme of this home mission study. It will be your task to help your children understand what a piece of "interdenominational" work really is. Do not confuse them, however, in the details of the plan so that they lose sight of the fact that we are helping to carry on this work. Link your introductory remarks with the need for churches in all communities, thus leading to the discussion of today's session.

November 7—*Wanderers Without a Church*

The purpose of this session is to give the children a vivid picture of the migrant workers of America; to show their need of the church; to portray the work being done for them by the interdenominational agencies and to launch a service project in their behalf.

Our theme today is a large one to limit to one session. You will, therefore, need to be careful to see that everything that is done relates to the subject in a definite way.

Book Chat

(*Continued from page* 20.)

Books mentioned on page 20

CHURCH AND STATE IN THE MODERN WORLD, by Henry P. Van Dusen, et al. Harper & Brothers, New York. 231 pp. Price, $2.00.

REBEL RELIGION, by B. C. Plowright. Round Table Press, New York. 195 pp. Price, $2.00.

MAN'S SEARCH FOR THE GOOD LIFE, by A. Eustace Haydon. Harper & Brothers, New York. 269 pp. Price, $2.50.

BEYOND HUMANISM, by Charles Hartshorne. Willett, Clark, & Co., Chicago. 324 pp. Price, $2.50.

CHRISTIAN FAITH AND SCIENCE OF TODAY, by J. H. Morrison. The Cokesbury Press, Nashville. 228 pp. Price, $2.00.

SOURCES OF POWER IN FAMOUS LIVES, by Walter C. Erdman. The Cokesbury Press, Nashville. 160 pp. Price, $1.00.

There are twenty-five short sketches of the lives of famous men who have been noted for humane and spiritual leadership. The persons mentioned are quite miscellaneous and among them are Johann Sebastian Bach, Oliver Cromwell, Andrew Jackson, Abraham Lincoln, Florence Nightingale, and Francis Xavier. In almost all of the essays the source of power is declared to be the influences of the Scriptures. Despite the fact that one feels some strain to prove the point in several instances, this is a wholesome volume for young people and church school libraries.

C. E. L.

CHRIST OF THE COUNTRYSIDE, by Malcolm Dana. The Cokesbury Press, Nashville. 129 pp. Price, $1.00.

This is a book of twenty-three nature sermons. Christ is pictured here as a country man, close to the soil, and taking his illustrations from nature. The sermons revolve about these country experiences of Jesus and the parables which he took from country life.

C. E. L.

REBUILDING RURAL AMERICA, by Mark A. Dawber. Friendship Press, New York. Price, paper $0.60; cloth $1.00.

"Cultivators of the earth make the best citizens." It was Thomas Jefferson speaking but it is Mark Dawber who brings the statement freshly to our attention in the current adult mission study book, *Rebuilding Rural America,* in which he bears down upon the importance of our rural life, and the equal responsibility of rural and urban dweller, in the solution of its problems. The author, born and educated in England, now superintendent of town and country work for the Methodist Episcopal Church in America, brings to the study of rural America a vividness of interpretation that we who have always lived in America might not catch. In a series of quick-moving pictures he glimpses for us the amazing variations of rural life in our far-flung country with 54,000,000 rural residents. He summarizes the stupendous changes that are fast taking place. He discusses the cooperative movement and weighs its value for country people. He deals with the nurturing of childhood and youth, startling us with the statement that the great majority of our "future citizens" are country dwellers with lessened chances of proper training than the fewer city children and youth. He describes various groups of people with special needs, revealing pricking injustice and pitiable need. Then he talks of rural leadership and needs that make most of us eager to rush to the country to grasp the opportunity before others have beaten us to it. He deals delightfully with rural religion and closes with a vital picture of the rural church and the new day.

EDITH EBERLE.

THE FIGHT FOR CHARACTER, by John W. Dunning. 1937. Fleming H. Revell Company, New York. $1.50.

A book of chapel talks to college youth by the pastor of the First Presbyterian Church, Kalamazoo, Michigan, who has preached for twenty-two years to a congregation largely made up of college students and faculty members. These talks meet young people where they live and seek to interpret religion in terms of a very real world which needs realistic and prophetic Christians to master the moral frontiers of their day. A helpful book for young people or those who work with young people.

GENEVIEVE BROWN.

THE BIBLE AND RURAL LIFE, by Ross J. Griffeth. 117 pp. The Standard Publishing Company, Cincinnati. 1937. Paper, 75 cents.

In this book of twelve brief chapters the author, out of an intimate knowledge of present-day Palestine, reconstructs for his readers the Palestine of ancient Israel, a distinctly rural land, whose moral and spiritual strength, he states, was maintained by its rural and village people. He sets forth the problems of the rural life in Biblical times—drought, hail, insect plagues, heavy taxes, absentee ownership, unscrupulous money lenders—problems that have ever tried the souls and tested the character of tillers of the soil. Many of the moral and religious laws of the Old Testament are shown to have been developed to meet the exigencies of rural life, and in them are found values just as relevant in our own day as in the time in which they arose.

Generous quotations from both the Old and the New Testament witness to the appreciation of these ancient peoples of the beauties of the land and of their conception of nature as illustrating the great truths of God, and the challenge is given to rural dwellers everywhere to find the beautiful in country life, to live with "seeing eyes and singing hearts," and to sense their partnership with God in dealing with "the holy earth."

GENEVIEVE BROWN.

CHURCH AND STATE ON THE EUROPEAN CONTINENT, by Adolf Keller. Willett Clark and Company. $2.50.

This is one of the most important o the many good books brought forth b the Oxford Conference. It contains in wel organized form a vast store of informa tion which is invaluable to those seekin light on the perplexing problems of th Christian church in Europe. The autho as secretary of the European Central Bu reau of Interchurch Aid, has been in clos touch with the situation of which h writes. He was one of the speakers in th earlier sessions of the Oxford Conference where his counsel was held in high esteem The reviewer found that this volume fa cilitated his effort to appraise the confused church and state situation in Germany.

G. W. B.

DENMARK, Kingdom of Reason, by Agnes Rothery. Viking Press. $2.50.

Before this book came out I was told by one of the best informed Scandinavians living in America that it was far better than most of the books written about that interesting section. He had read it in manuscript and vouched for the accuracy of the picture. It is a rare combination of travel book and serious comment on the social program of a truly great country, altogether deserving of the descriptive subtitle, "Kingdom of Reason." Copenhagen with its bicycles, its palaces its foundations and its famous Tivoli is here, as are the historic castles of old Denmark; but also present is the new cooperative rural Denmark of Bishop Grundtvig and the amazing development of a forward looking program.

G. W. B.

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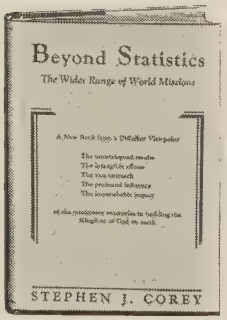

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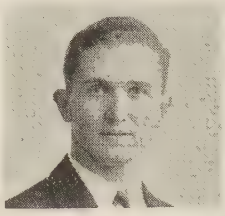


Allen Huber

Mrs. Allen Huber

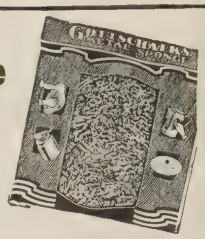
Mr. and Mrs. Allen Huber, who were missionaries in Manila, Philippine Islands under the United Society from 1926-1931, will sail on November 13 from San Francisco to begin work there again. They will live in Manila but will spend about two-thirds of their time in the North and one-third in the Tagalog District. They plan to work out a program by which they will keep in close touch with the various phases of our work in the several districts.

Mrs. Huber, who was Daisy McLin, is a graduate of Hazel Green Academy. It was while a student here that she met leaders of our brotherhood who influenced her to be a missionary. She has also her A.B. and M.A. degrees from Transylvania, and has attended the College of Missions and University of Chicago.

Mr. Huber was born in Maysville, Kentucky, and has his A.B. and B.D. degrees from Transylvania. He also attended the College of Missions and the University of Chicago. Before he went to the mission field, he was pastor of churches at Knoxville, Morgan and Waddy, Kentucky and New Palestine, Indiana.

Since returning from the Philippines in 1931, the Hubers have served in the pastorate at Frankfort, Indiana. They have always remained on our missionary list; and since the way has opened for their return, they left their pastorate September 15 to take up again the work in the Philippine Islands. They had endeared themselves to the people in the Frankfort church, and it is a real task to sever connections after having served there for six years.

Here are the FUNDS You Need



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A Share Cropper Celebrates "Old Jim's" Birthday

(*Continued from page* 32.)

farm processes; how that now more than ninety-five per cent of them own the soil they cultivate, are prosperous, and actually rule the country by electing their own men and women to Parliament. I told him of the Bankhead Bill, now before Congress, the aim of which is farm-ownership for all worthy tenants, and a goodly measure of the abundant life for all. Again there was a glow on his wrinkled face that I shall never forget.

Will our country meet the desperate situation of the share cropper? In 1890, 24.4 per cent of our farms were cultivated by tenants. Bad enough, but the curve is rising. In 1930, 43.4 per cent of the farms were tilled by tenants. Reports say that three million American families live in social serfdom; two million own farms that are heavily mortgaged; fewer than two million cultivate soil they claim as their own.

Are our American farmers necessarily inferior to those of Norway, Sweden, Denmark and Finland? Or, is the weakness rather in our system? There are those who believe deeply that there are multiplied thousands who, like Hord Smith, need only a chance. Must not it be made possible for the worthy farmer to own the land he works? It would seem so if agriculture, the basis of all well-being, is to come into its own in our land of freedom and opportunity.

Pension Fund Notes

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"Your letter was like a ray of sunshine in the midnight darkness and I wept with joy over it. I tell relatives that the church I have loved since childhood did not forsake me."

"I surely appreciate the prompt settlement of my pension. If churches only knew what it means to be a minister's family, I believe they would do better. There were many beautiful floral tributes and everyone was so kind, but your check brought a substantial feeling of security which I had not known before."

"Never a day goes by in our disability that we do not thank God for the Pension Fund. We pray that God may guide you as you carry the work. We ask him to bless your efforts to enlist the ministers and churches not as yet enrolled in the Fund. We note with joy the reports of progress."

"The depression, long years of ill health, doctor's bills and funeral expenses have taken everything. All I have in the future will come from the Pension Fund."

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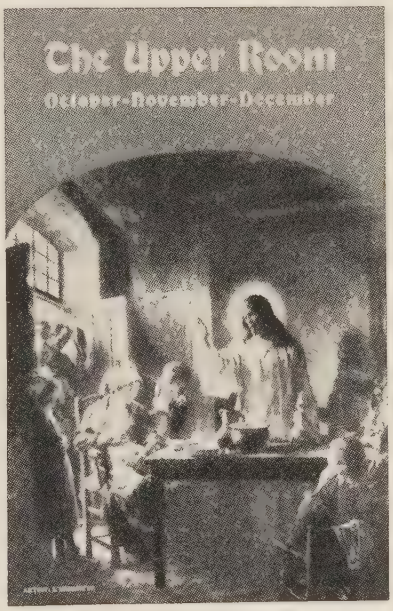

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Jarvis Senior College

SEPTEMBER 14 was a momentous day in the history of our Negro churches. On that day a senior college was started at Jarvis Christian College with the opening of classes in the third year of college work. Next year, according to plans already completed, the fourth year of college work will be offered.

J. N. Ervin

This development has been the hope of the administration of the school for many years. Our Negro leadership has been woefully lacking, and today the number of churches without preachers and other leaders presents an acute situation. This is largely due to the fact that having only junior colleges for their training, the best of the graduates of our Negro schools were often lost to our brotherhood as they left our schools to complete their preparation in other schools presenting different educational and occupational emphasis. Now this new senior college can care for the graduates of the junior college of Southern Christian Institute as well as the Jarvis students.

The senior college is made possible without additional appropriations, through the skillful planning of President J. N. Ervin and the Jarvis board of trustees under the chairmanship of M. Boyd Keith of Dallas and also by the new public school policy of the board of education of Wood County in which Jarvis is located. This board has volunteered public school funds for the operation of the elementary and high school of Jarvis, thus releasing that part of the Jarvis budget which has maintained the two lower schools. This money will be termed as providing additional increases in equipment and faculty necessary to maintain accreditization with the Texas state board of education.

Primary though not exclusive emphasis in the new courses will be on religious leadership with the end in view of the establishment of an endowed chair of religion as soon as possible.

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Religious Statistics for 1936

ELIGIOUS groups in the United States gained in membership during 1936 and continued to draw ahead in the steady increase in population, according to the annual statistical report of the *Christian Herald.*

The figures are of unusual interest inasmuch as they constitute the last findings of the late Dr. George Linx Kieffer, who died in a pulpit at Rosedale, Queens, New York, this spring. He established the method for correlating denominational statistics and for five years compiled the *Christian Herald's* report. His wife, Mrs. Maude H. Kieffer, prepared the current statement with the approval of the National Lutheran Council.

In 1936 the total membership of all denominations and religious bodies in the United States reached 63,493,036, which represents a gain of 837,404 over the previous year. The Baptists continue to lead all other Protestant denominations, with an increase of 140,308 or a total of 10,332,005.

The Reformed Church, not a large denomination in comparison with the Baptists and Methodists comes second in the number gained, with 81,958. Lutherans are third, 43,905, and Methodists fourth, 41,798. Other notable increases in 1936 are: Unitarians, 38,026; Protestant Episcopal, 21,193; Presbyterians, 6,507. The Church of Christ, Scientist, and the Jewish congregations reported no gain, while we regret to state that the loss for Disciples of Christ was 6,700, a percentage of .41 although over a ten-year period the gain was 1.63 per cent or 224,457 members. The total membership of Disciples at the end of 1936 is shown to be 1,602,052, only seven other Christian bodies having a larger membership.

The Catholics remain the largest single denomination in the country, with a reported membership of 20,831,139, brought about through a gain last year of 221,837. Their total adult membership—13 years and over—was 14,956,758, with a gain of 1.07 per cent.

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Books Received

THE ART OF GOING TO COLLEGE, J. Franklin Messenger. Thos. Y. Crowell Co. $1.25.

AND THEY WENT FORTH, Wm. Thompson Hanssche. Board of Foreign Missions, Presbyterian Church in U.S.A. $1.00.

THE WOMAN WHO ROSE AGAIN, Gleb Botkin. Fleming H. Revell Co. $3.00.

SINGING DRUMS, Helen Welshimer. E. P. Dutton & Co. Inc. $1.50.

MORE SOURCES OF POWER IN FAMOUS LIVES, Walter C. Erdman. Cokesbury Press. $1.00.

WHY WORSHIP, Muriel Lester. Cokesbury Press. 25 cents.

HIGHLAND HERITAGE, Edwin E. White. Friendship Press. Cloth, $1.00; paper 60c.

LITTLE KNOWN YOUNG PEOPLE OF THE BIBLE, Eveleen Harrison. Round Table Press. $1.25.

THE FIRST FIVE CENTURIES, Kenneth Scott Latourette, Harper and Brothers. $3.50.

Missionaries in Puerto Rico

In connection with the "World Journey Letter," which this month takes our readers to Puerto Rico, we list our missionaries in that country:

Mr. and Mrs. V. C. Carpenter, Ciales.

Mr. and Mrs. C. Manly Morton, Rio Piedras.

The Missionary Register

Missionaries Going to the Field

Miss Elizabeth Hill, India, SS. "Queen Mary," Cunard Line, September 8, New York.
Alexander Paul, executive secretary of foreign division, Jamaica, SS. "Quirigua," Great White Fleet, September 9, New York.
Mr. and Mrs. Herbert Smith, Africa, SS. "Britannic," Cunard Line, Pier 56, September 18, New York.
Mr. and Mrs. Allen Huber, Philippine Islands, SS. "President Hoover," Dollar Line, San Francisco, November 13.

Missionaries Returning From the Field

Miss Bertha Clawson, Japan, SS. "Kiyosumi Maru," Kokusai Kisen Kwaisha, Seattle, October 4.
Mr. and Mrs. V. C. Carpenter, Puerto Rico, Waterman Line, Tampa, Florida, September 30.
Alexander Paul, Jamaica, SS. "Toloa," Great White Fleet, New York, October 13.

Deaths

Miss Mattie Burgess, India, Bilaspur Hospital, August 8.
Mrs. Sarah Stotts, mother of Mrs. Stanley Weaver of Africa, May 21, 1937, Los Angeles, California.
J. D. Lemmon, father of Mrs. Robert Lemmon, Asuncion, Paraguay, August, 1937, Broken Bow, Nebraska.
David Hurt, father of Lewis Hurt, Africa, August 20, 1937, Manlius, Illinois.

WORLD CALL

The Last Page

I Am Calling You

I am the best friend you ever had.
I am hung about with sweet memories—
Memories of brides—
Memories of mothers—
Memories of boys and girls—
Memories of angels as they walk in the shadows.
I am blessed with loving thoughts,
Crowned by happy hands and hearts.
In the minds of the greatest men on earth
I find a constant dwelling place.
I safeguard man through all his paths,
I lift up the fallen, I strengthen the weak,
I help the distressed, I show mercy,
Bestow kindness and offer a friendly hand.
I am good fellowship, friendliness, love.
Some time—some day in the near or far future—
You will yearn for the touch of my friendly hand.
I am calling you—NOW.
I am YOUR CHURCH.

—Author Unknown.

When we come to understand clearly that the foundations of peace lie within the human heart then the relation between religion and peace is clear. The enemies of peace are such wrong attitudes of mind as greed, fear, ignorance, mistrust, prejudice, false pride and arrogance. If we are to establish peace these are the enemies we must fight. Notice that none of them can be killed with guns; all of our machinery of war is powerless against them. It is not strange that practical statesmen become discouraged or cynical when they realize that all of the traditional instruments are unable to bring peace . . . The human heart is the Waterloo of every great political plan. Insincerity, mistrust, prejudice, hate are the old-fashioned but deadly weapons which work night and day in all parts of the world. They are in evidence before and after declarations of war, and sit at every disarmament conference. Against them power is helpless. The heart of man—there is the untaken fort.

—Fletcher S. Brockman.

Elder Watkins, just back from the city, was telling his wife of the church he had attended. "Did you know any of their songs?" asked she. "No," replied the elder, "they didn't sing anything but anthems." "Anthems!" exclaimed his wife. "What on earth is an anthem?"

"Well," answered the elder, "I can't tell you just exactly, but if I'd say to you, 'Betsy, the cows are in the corn,' that wouldn't be an anthem. But if I'd say, 'Betsy, Betsy, Betsy, the cows, the cows, the Holstein cow, the muley cow, the Jersey cow, the spotted cow—all the cows are in, are in, the corn, corn, corn, Ah—men!' why, that'd be an anthem." —*The Defender.*

What, Lost Again?

A woman who did not understand the language of business went into the Bank of England and asked to consult someone about her war-lorn holding. The clerk to whom she talked happened to be rather a grave person. He inquired: "Is it a case of conversion or redemption, Madam?"

"Conversion? Redemption?" faltered the woman. "Er—pardon me, is this the Bank of England or the Church of England?"

"Nations have recently been led to borrow billions for war; no nation has ever borrowed largely for education. Probably no nation is rich enough to pay for both war and civilization. We must make the choice; we cannot have both."

—Abraham Flexner.

Church Attendance

What My Absence Did—

1—It made some question the reality of religion.

2—It made some think I was a pretender.

3—It made many think that I regarded my spiritual welfare and that of others as a matter of small concern.

4—It weakened the effect of church service.

5—It made it harder for the preacher to preach.

6—It discouraged the brethren, and therefore robbed them of a blessing.

7—It caused others to stay away from the church.

8—It made it harder for me to meet the temptations of the week.

What My Presence Did—

1—It caused people to have confidence in me.

2—It made people know that I regarded my spiritual welfare and that of others as a matter of great import.

3—It had a good effect on the services.

4—It made my friends feel more welcome.

5—It encouraged the brethren and helped the preacher in his work.

6—It caused others to come to the house of God.

7—It pleased God and I was happy.

8—It caused others to say

He practiced what he preached.

—From *The Plymouth Christian.*

The Function of the Church

The main function of the church is a prophetic one.

It is the task of bringing about new hearts in men, and a new order in society.

New hearts in which good will, generosity, sincerity, and courage shall predominate.

A new order in which peace, justice, freedom, and righteousness shall be established.

It is the task of spiritualizing every department of human life:

Our business, by making service rather than profit the prime objective of commerce and industry;

Our politics, by infusing into men a sense of loyalty to the spirit as well as to the machinery of democracy;

Our juridical system, by introducing sympathy and mercy into the inflexibility of law and precedent;

Our penal institutions, by substituting reformation for retribution as the aim of imprisonment;

Our churches, by making religious tolerance a primary ecclesiastical virtue;

Our schools, by insisting upon full academic freedom for all teachers and professors throughout the land;

Our homes, by making it possible for parenthood to be deliberate and voluntary;

Our foreign relations, by making arbitration and conciliation the only legitimate means of settling international disputes.

This is the task to which the church prophetic must dedicate its mind and heart.—David Rhys Williams, in *Christian Advocate.*

A little girl, attending church for the first time, was amazed to see all the people suddenly kneel, and asked her mother why they were doing it. "Hush," the mother replied, "they're going to say their prayers."

"What! With all their clothes on?"

If You Smile

The man who will smile in the midst of trial will never suffer defeat. He may fall many times, as upward he climbs, but he will always fall on his feet.

The man who will smile when he meets denial will win in some other way. He will press his suit by some other route till he turns the "nay" into "yea."

The man who will smile will reconcile himself and his friends to fate. If today he fail, he will not quail; he can smile and work and wait.—H. O. Spelman.

Thanksgiving NOVEMBER 21

THE NEW CALENDAR OF SPECIAL DAYS

Month	Offering Days	Causes	Local Church and Nation-wide Emphasis
Sept. 26-October 3			Church Program Week
Oct. 4-10			Week of the Ministry
Oct. 1-31			Stewardship Education
Nov. 21	Thanksgiving Sunday: The Christian Education and Service of the Church	State Missions Religious Education Colleges Higher Education Social Education and Social Action	
Nov. 1-30			Every Member Canvass
Dec. 5	Woman's Day		Woman's Day
Dec. 19	Christmas Sunday	Benevolence	
March			Pre-Easter Evangelism
April 17	Easter: The Church, Its Message and Ministry	Ministerial Relief Home Missions Church Extension Christian Unity National City Church International Convention	
May			
June 5	Children's Day: The World Mission of the Church	Africa, China, India, Argentina, Paraguay, Mexico, Japan, Philippines, Puerto Rico	
June 19			Achievement Day

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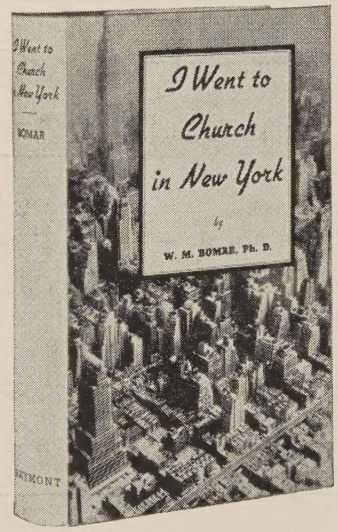

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